

Racial Consciousness-1937

THE BI-CENTENNIAL AND RICHMOND'S BLACK LAWS

The Bi-Centennial of the City of Richmond, Virginia will be celebrated in September. The pageant styled the "Cavalcade of the Cavaliers" will attempt to depict the history of the city during the past two hundred years. Negro Richmonders have been invited to participate by bringing up the tail end of the street parade featuring the celebration.

While possibly irrelevant, this news item clipped from a local Richmond daily newspaper is definitely indicative of the progress in common sense Richmond has made during the two centuries it has been a political sub-division.

We quote:

"Members of the Fort Mosby Social and Political Club last night decided to send to the City Council letters in protest of conditions on the Oakwood car-line service in the East End, and to urge them to look into the possibilities of improvement."

"The chief complaint made by the club is that the schedule is not followed, and that the cars are so packed that Negro persons, required by law to sit or stand in the rear of the car, find it almost impossible to reach the back section."

The "Calvacade of the Cavaliers" will be sorely lacking in historical accuracy if it doesn't include a portrayal of the enactment of Richmond's Black Laws which make possible the nonsense which provoked these protest letters from the Fort Mosby Social and Political Club. Members of the City Council before taking action on these silly letters should take a squint at the cars on the Highland Park line where their sacred Jim Crow laws are flagrantly violated by white passengers who invariably occupy the rear of cars in order that they can enjoy a quiet smoke while riding. The Bi-Centennial pageant should tell the whole history of Richmond, its follies to

gether with its virtues. Lott Carey adventure and a jim crow section in the parade tell only a half truth insofar as Negro Richmonders are concerned.

Let the Bi-Centennial pageant tell the world that Richmond has tail end positions in parades and tail end seats in street cars for her Negro citizens.

LESSONS ON SOLIDARITY

A little while ago a Chinese clerk in a grocery store struck two little girls. The Negro community became inflamed and marched upon the Chinese store. Twenty-five police were called and dispersed the Negroes. But a meeting was called among the Negroes and it was resolved that no trading would be done with that store until proper redress was made. For a day and a half nothing much was done. Then the owner of the store realized that he was up against a stiff proposition as all of his trade was Negroes. He met the terms of the community and the matter was settled.

A few months ago a Negro teacher went into a store where Negroes were accustomed to trade to try on a pair of shoes. The clerk, who had tried on several pairs of shoes for her, became resentful when she refused to take a pair that he wanted her to take. After some words were passed, the clerk struck the Negro teacher.

Again the community was inflamed and under the leadership of the N. A. A. C. P. sentiment crystallized against trading at the store until some kind of redress was made satisfactory to Negroes. Unfortunately, in that instance, the merchant was slow to catch the point. He permitted a number of months of hostility to develop and congeal before it dawned on him that he had no excuse for refusing to give consideration and courtesy to his Negro patrons who formed a large part of his trade.

Finally, after enlarging his store, he decided to come out and make the statement which he should have made immediately after the incident. For no one believed in the beginning that he was responsible for what the clerk had done and if prompt disavowal had been made about the matter, it would have been ended then. But anyway, at long last the merchant made proper redress for this fracas to the N. A. A. C. P. and the incident was closed.

After the incidents were closed, there was no further cause for hostility against the respective stores. But the incidents were not closed so far as the responsibility of the leaders of the Negro group was concerned. These leaders owed it to themselves and to their group to set the people in the street straight in their thinking about the matter so that they would react normally and get back to the relationship that should exist after proper satisfaction has been made.

The lives of all of us consist of various mistakes that we make and repent for and attempt to make amends for. In the business world when men make mistakes toward our race, repent and meet our terms, all we can do, if we accept their repentance is to permit them to do better and give them a chance to do better by trading with them again. It is only as long as they refuse to satisfy us for wrongs that we

should stay out; but once we accept their repentance we ought to give them a chance as we do in other things, and as we would expect them to do to us. The mule may never forget but neither does he ever learn much to remember.

Another lesson all of us can learn is that when we stick together in a good cause we can compel attention from those who depend upon our patronage. Now that the lesson is learned we must be diligent to keep smart guys from using the weapon selfishly.

New York, Oct. 29. - A recent parade through New York's Chinese district to raise funds to aid China in the war with Japan raised a total of \$11,000 in a few minutes. Contributions were tossed into flags and banners carried by young women, and long strings to which were tied bills of all denominations were fed into the mouth of a cloth dragon. 10-29-37

Pointing out that New York's Chinese population is many times smaller than its Negro population, the N.A.A.C.P. today cited the sacrifice of the Chinese people for their stricken nation as an example to be followed by colored Americans. The New York parade was only one small part of the money which most Chinese are raising and sending to their home land. San Francisco Chinese are reported already to have sent \$1,500,000 back home.

"Colored people are being mistreated and denied opportunities every day in the year", said the N.A.A.C.P. statement, "but if the more fortunate members of the race would sacrifice and raise the funds necessary to carry on the fight for their brothers, much greater progress could be made against the handicaps we face. We also have an example from the Jewish people who are raising this year more than four million dollars to aid Jews in other parts of

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EXAMPLE TO NEGROES

Press Service of the N.A.A.C.P.

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the world. The millions of colored Americans, even though they are not wealthy, could raise a fund to fight for their rights which would change the picture within a year."

Statistics--

So What?

Indur to 123-57
Reading over the recent lists of publications compiled for the Negro division of the Department of Commerce leaves a rather sour taste in one's mouth. Not that such information is absolutely worthless, but the feeling that it is just one of those boondoggling things persists.

A list of theatres catering to Negroes, a list of hotels catering to Negroes, Negro chambers of commerce, a list of Negro convention dates; all of these may be welcomed by certain individuals, but of what do they avail the Negro in these crucial times when the cry for bread and jobs is so strong?

We cannot help but feel that our hard-earned taxes could be spent with more benefits by making consistent, relentless, unceasing attempts to open more opportunities for work and the use of the training of our boys and girls in productive and lucrative fields. We cannot help but say, after reading the complete list of such publications—So What?

There are many places where Jews are not permitted to enter, many other sources of discrimination against them, but is there any government money expended for compiling such lists to appease them? Better have funds spent trying to remedy the conditions that permit such establishments to exist.

And while Uncle Sam is so busy exposing such discrimination what is he doing to remedy the existence of such conditions right in the Federal Government Service itself?

WHO IS A NEGRO?

By Kelly Miller

The decision of the Supreme Court of New York, upholding the covenant forbidding Negroes from owning, renting or occupying property brings to a focus an issue which is bound to figure in future local state and national litigation.

The defendants in this case base their contention squarely on the ground that they were not Negroes according to any established scientific or legal definition.

The Court side-stepping the frontal issue, accepted the working definition in general practice and denied that the case in litigation violated any provision of the Constitution of the United States according to a decision of the Supreme Court in a case of this specific character.

Arthur Garfield Hays, the well known militant attorney of radical causes, declared his intention in advance of appealing the case to the Supreme Court of the United States and force from that final tribunal a legal definition of the term "Negro."

The fact that the National Association for the Advancement of Colored People and the Civil Liberties joined in the suit indicates clearly that this issue will be forced to find a judicial determination.

When Mr. Hays announced his intention of appealing the case to the United States Supreme Court, I was in the midst of preparing an article for the May issue of Opportunity on a suitable racial designation for the so-called "Negro" or "Colored" group of the United States.

I then predicted the outcome of the pending suit and prophesied that both the local and Supreme Court would side-step a judicial definition. Whatever I said there was so pertinent to the issue involved that I cannot do better than repeat it here.

"Prior to 1890 the Census Office sought to subdivide the Negro group into blacks, mulattoes, quadroons, and octoroons. Subsequent to that date it found it impossible to make such sharp discriminations, since these divisions ran imperceptibly one into the other, and also since there was no definite discriminant or criterion by which the one could be separated from the other.

"There are 29 states in which legal distinction exists on account of race, such as separate cars, separate schools, and bans on inter-racial marriage. It would be seen, therefore, how important it is that there should be a Fed-

eral definition of "race" if laws are to be based upon such distinction. Hitler will soon be confronted with the necessity of a legal definition of Aryan and Jew, since he has placed the latter under political and civil disabilities.

"The Southern states have adopted a workable definition of a "Negro" or "colored person," which roughly answers all of their practical purposes. The usual definition of a "Negro" or a "colored person" is based upon the proportion of Negro and white blood, but since no scientific blood tester has been discovered, these states have had to fall back upon observation and common judgment.

"Of the 29 states which have enacted laws based on race distinction, no one of them has an ultimate or adequate definition of "race." Individuals of the two races are forbidden to intermarry upon superficial evidence satisfactory to the clerk of the court. Children are assigned to white or colored schools wholly on superficial appearance. Every train and street car conductor of the South is set up as judge of the abstruse science of anthropology and ethnology.

"The nearest approach we have to a Federal definition of "Negro" or "colored person" was set up by the Supreme Court of the District of Columbia, where white and colored schools operated under the laws of Congress. The judge decided that a "colored person" is one who, by contact and association, abides in the racial status.

"When this question reaches the Supreme Court, if it ever does, it is easy to predict this learned tribunal will side-step a technical and ultimate definition, and will fall back upon the resourcefulness of observation and common sense.

"This august tribunal has passed on laws excluding Japanese, Chinese and Filipinos from becoming citizens by naturalization. In no instance did it set up a definition of what constitutes a Japanese, or a Chinese, or a Filipino, but took the definition for granted.

"Should the Supreme Court undertake a technical definition of "race" it must first define a white man, and the exact point where, on account of inter-mixture of blood, the white man ends and the colored man begins. This would require more wisdom than the "nine wise old men" possess. The Supreme Court will, in all likelihood, fall back upon the existing definition, based upon hearsay and tell-tale evidence, as long as it is workable."

However the pending case may turn out, it is inevitable that somewhere down the road the Federal judiciary will have to face an ultimate definition.

This nation must either abolish all distinction and discrimination based on blood composition or establish a scientific and legal definition of "race."

June 16, 1937
A NEGRO SPEAKS

In the current American magazine is an interesting—even significant—article entitled "I Am A Negro," which the editors describe as "the frankest, most human discussion of the color problem we have ever read."

The author is Paul Williams, a Los Angeles architect—and a successful one. Most of his clients are white people, but to obtain them it was necessary to sell them on the idea that he was an individual Negro. The theme of his article, indeed, is a plea for members of his race to be regarded and judged as individuals.

He writes: "Of course, I know that I cannot be accepted socially by the whites. I have no desire to be, for I firmly believe that the Negro, in order to break down the racial barriers which affect his business success, should be ever careful in preserving the social barriers that set him apart x x x

"It is true, consequently, that all of my social life is spent with my own people—but I am not unhappy with them. My wife is a college graduate, an honor student. Among our friends are doctors, lawyers

druggists, artists, teachers, engineers. All most all of them are college graduates; several of them wear Phi Beta Kappa keys won in the fairest of intellectual competition x x x We read the new books, and we

have studied the old. We discuss world events, we take an active interest in politics, we try to keep abreast of the developments in science and art, we mull over current economic problems. We are profoundly interested in the more specialized problems that affect the more unfortunates of our own race. And we are only one among the many similar groups which exists today in the 'black belts' of America's cities.

"If it is true that the Negro must lift

himself by his own bootstraps to a higher cultural and economic level, it is true also that the white man who gave him citizenship and who must, therefore, be his neighbor, affected by the same conditions, should recognize the stride he is making.

"If I could have the privilege of shouting in a voice that could be heard from border to border of this nation, I would cry: 'Negroes—wake up! The emancipation which was given you was only an opportunity. Real emancipation lies in your own intellectual effort!'

"And I would also cry: 'White people—wake up—A race is beginning to stir beneath your feet and to demand a place in the sun—its place, mind you, not yours!'

"In Washington, D. C., a great university, with a Negro president and an enrollment of several thousand students, all black, is turning out its hundreds of graduates each year. Its scholastic standards are high, its graduates have learned to think. In scores of other American universities and colleges hundreds of Negro boys and girls are being graduated each year to take their places as the leaders and prophets of their race x x x

"The disciples of race prejudice stress the 'race problem' and make of it a hideous bugaboo which threatens the very existence of the United States. Their principal dictments seem to be:

"First: That the Negro's lower standard of living and lower wage-scale threaten the economic welfare of the white worker.

"Second: That the Negro race is easily led, politically irresponsible, and therefore a deadly weapon in the hands of unscrupulous politicians.

"Third: That there is a great criminal element in the Negro population.

"It is only three-quarters of a century since we were released from slavery. We were given political rights which we did not understand. We were given physical freedom which we did not know how to use. We were abjectly poor and abjectly ignorant, and yet we were forced to compete for livelihood with the most progressive people on earth.

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"It was logical that the whites should see many men and women of my race are our untaught millions a threat; it was un-making, when I see the sacrifices they are fortunate that their natural fear should fur-undergoing in order to help other members ther retard our progress. But is it not time, of our race who deserve and need help, now, to see that he reason for fear was and when, remembering the burden of my our ignorance, and that the alleviation of own handicap, I realize the burden of fear lies in our education, our prosperity, theirs, it seems to me that the race problem is one of easy solution, indeed.

"White America has given us schools, "At such times I am ashamed of the and we are gratefully taking advantage of shame I once felt because x x x them, individual by individual. Judge us "I am a Negro." then as individuals. When I look about me

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The auctioneer said he had a very fine specimen of the architect—and a successful one. Most people would have been willing to give him \$100,000 for it. "And I would also give him \$100,000 for it," said the man who was buying it.

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"If it is true that the Negro must migrate to the South to get a chance to compete for livelihood with the most progressive whites, then the Negro must migrate."

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"I am a Negro."

Dare to Aspire

Because prejudice bars Negroes from many callings every one of them who has the ambition to pioneer, is forced to wonder whether he will be permitted to put his talents to use. This problem is a variant of the old time literary debate, "Which comes first, the egg or the hen?"—he knows he cannot hold a job unless he is prepared for it, but is the preparedness worthwhile without the assurance that he can find a job?

Experience gives the answer. No man fails who lives up to the light within him. Pioneering does pay both in satisfaction and in this world's goods. The fathers of the prosperous farmers of the West lived in sod houses and fought an ever losing battle with nature. But their struggles laid deep the foundations of this generation's agricultural wealth. In like manner every Negro who lets his ambitions be his guide and enters a new calling, opens a door for his brethren.

Once upon a time the Negro teacher, who now is legion, was a rarity. The Negro in business is a comparatively new accomplishment. A host of Negro doctors not only live today but adorn their profession. The Negro architect, engineer and scientist are natural outgrowths of an earlier generation's refusal to be educated in the three R's and stop there.

"Hitch your wagon to a star" is a precept for all men. Brain power and soul aspiration knows no color line. The will to win is the key to progress. The other day a Negro employed at an airport gazed wistfully up into the sky at the mechanical birds soaring above him, and expressed a desire to be a flyer. "But," said he, "I am not sure that I can find anything to do." Within the hour an airplane came gliding down, a brown man landing his plane as skillfully as the other pilots. The aspiring youth had his answer. He asked too much when he wanted to see the fruit ahead of the planting.

Maybe Negroes would live with less harassment if the barriers to their prog-

ress were removed. But on the other hand they are a stronger group for having to struggle upward through difficulties. They get more out of life than the soft-living favorites of fortune. By all means let them dare to follow their aspirations.

NEGRO OR COLORED?

OUR ANSWER TO DEAN Kelly Miller, as to which we deem preferable as racial designation, "Negro" or "Colored," is readily forthcoming when we unhesitatingly emphasize—by all means use "NEGRO!"

From time immemorial there have been those members of the Negro racial group who are inclined to exhibit an apologetic attitude because of their racial affiliation. They use that apparent conscience-appeasing term "Colored," which, beyond question, is a misnomer as far as race designation is concerned.

True it is that the term Negro is either intentionally as well as innocently confused with the decidedly objectionable term "nigger," often given expression to, not only by a certain element of white people, but far too many Negroes as well. This, in a large measure accounts for certain objection to the proper term "Negro."

But, with the correct pronunciation of the word N E G R O, it is a proper designation for the minority racial group, and should be acceptable.

Try If You Lose!

In the tremendous readjustment which followed the depression, huge corporations which count in a competitive social order were hard put to it to live. No wonder little businesses shriveled. When help took the form of the federal NRA, slaves in all except name, and that tag for which the big business men made the will be fastened to them, sooner or later. There was no question of race or color at business will succeed. For that reason, or, failure played no favorites. It happened, however, that some of the recovery made playing safe. It must be admitted that since has been due to government aid, in some will fail, probably the majority. Still which for reasons well understood colored Negroes must enter business if only to America did not share equally. If excuses prove that they deserve to be treated as men, it can be said that favoritism contributed to the Negro's decline in business. But the "why" does not matter. The only thing worth considering is when will Negro business start functioning again and how.

Negroes must not ever be all employees. The one reason why any man is given promotion, and ultimately graduates into manner Negro-owned businesses proved the race to be up and doing.

Those business ventures both for their material and for their spiritual values are too precious to be allowed to stay dead. At all cost they must be revived. Let a hundred fail. One that succeeds in living is a trail breaker for the rest to follow when they can.

The Negro's Aspiration

A Radio Sermon Over WGAR

By Rev. B. Robert Lawson, Pastor, Emmanuel Baptist Church

WE wish to dedicate this program to the ministry of goodwill to the people of Cleveland in particular and to the people of America in general.

I feel as Paul must have felt as he stood before King Agrippa 1900 years ago and uttered these words which I now use. "I think myself happy, King Agrippa, because I shall answer for myself 'this day before thee.'" Acts 26:2

From the earliest days of our country's settlement my people have played a part in its development. We have cleared the forests and tilled the soil that the land might bring forth its increase. We have been faithful and loyal servants and patriotic citizens.

In all of our country's wars we have played our part like men. When the Revolutionary War broke out Crispus Attucks, a Negro was the first man to fall on Boston Commons thus enriching the American soil with the first blood of the Revolution. From that day to this the Negro has not failed his country. He was with the Colonial troops at Bunker Hill, with Col. Barton at Newport and with the American forces in Virginia. About 5000 fought in the war of Independence. They gave their best to establish their country, place among the nations of the world.

We know no flag but Old Glory, whose stars and stripes wave over the land of the free and the home of the brave. We know no country, but these United States of America.

In the war of 1812, the Negro fought in the Navy under Perry, Channing and others. In fact he has played his part in every major conflict in which our country has engaged, such as the Civil War, the Spanish American War and the more recent holocaust called the World War.

The Negro has shown his genius for absorbing the American civilization to a remarkable degree. He is found in every avenue of life contributing to its advancement. America seems to be his natural

habitat. He is at home here as in no other land. Under our system of government and economics he has made greater strides than anywhere else in the world.

Today the Negro stands ready to make his contribution to the readjustment of our present chaotic economic order. As in by-gone years, he offers his brawn and his brain to the solution of the problems that confront our country. What he asks is, that he be given an opportunity to do his bit in this great task.

The Negro is noted for his optimism. He wears a smile in the midst of heart-aches and sorrows. When he is happy he sings songs that reflect his happiness; when he is sad or disappointed, he sings songs that reflect his hopes for a better day. Surely he has a contribution to make in the spiritual up-reach of Christian people everywhere.

The Negro does not seek any special privileges, but does ask that the provisions of the constitution of our country be applied to him as to others. The founders of our great country felt that this should be so; for they inserted these words in the constitution. "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness."

To the ministry of Goodwill, we dedicate this program.

Prayer:

Father God, we thank Thee for our country, and for the part that it has played in bringing about a better understanding among the races of mankind throughout the world. Grant that we may play an increasingly important part in the furtherance of Goodwill among the nations of the earth. Wouldst Thou smile upon the heads of government of our City, our State, and our Nation; grant them wisdom adequate for the important tasks entrusted to them.

Bless these who are participating in this service, and bless our unseen hearers this morning. Send

them forth with strength and courage adequate for the tasks of life. Through Christ we ask it. — Amen.

Don't Help Enemies

Those who would force Negroes to live in ghettos, confined to their present areas in spite of growing numbers and ambition, act on the theory that the end justifies the means. They hold American principles in such little regard that the supreme court had to intervene when they attempted residential segregation by law. They misrepresent facts. They say "Negroes lower property values" when the record of real estate transfers proves that Negroes pay more than whites for similar properties. They have even gained their end by violence, bombings and shootings being standard practice wherever they seek to prevent Negroes from owning and occupying homes bought in strict accordance with the law.

For some attacks on their homes, Negroes have developed a defense. But there is one weapon leveled at them which they have yet to overcome—the ban upon loans to Negro buyers.

Credit is so much the basis for all dealing that cash is unthinkable for anybody. In the case of a Negro borrower, all the more a loan should be made when he merits it by his industry and thrift because he is much handicapped as compared with a white borrower. When he is refused, solely because he is black, two wrongs are done, one to the individual and the other to society.

Maybe this nation can do without the contributions of Negroes, but if it attempts it, it transfers to whites that part of its burdens which the blacks bear. That is a high price to pay for the satisfaction of keeping them down.

Both for their own sakes and for the commonwealth, Negroes must demand equal credit terms. We can understand

the desire of any man to have neighbors of his own choosing. We do not insist that whites like Negroes or welcome them into their neighborhoods. But when custom and experience lay down the law of property, and Negroes use it, they should not be resisted by means contrary to the spirit and letter of that law.

When a white owner would sell, it is perfectly legitimate for his neighbors to see that he finds a buyer of their liking. But America, the boasted land of opportunity, is the loser if Negro initiative is to be throttled in such a laudable ambition as seeking a better place in which to live, simply because of race and color.

While it is clear where abstract right and principle stand, men are the agency through which they are made effective. Negroes must take their own part. If present companies will not make loans, either they must be persuaded to change their policy, or other lenders must be created.

Stopping this ban will call for all the economic power which Negroes can exert. But they can do it. For instance this residential agitation is now a moot question. One of the men actively engaged in raising money to drive out the Negroes is a director of a principal department store. If the Negro trade now going to that store were withdrawn, its profits would vanish over-night.

We do not advocate hate for hate, but it is a homely truth that "One should not fatten frogs to feed snakes." To give any man money indirectly which will come back to Negroes in law suits—or bombs—is not good sense. When Germany banned the Jews, "Made in Germany" goods vanished from the shelves of Jewish merchants the world over. Negroes certainly have equal right to use the economic weapon for defense whenever their God-given right to a home is taken from them by a ban on their credit.

IT'S ALL OVER

The Bi-Centennial Celebration of the founding of the City of Richmond has passed into history. Neither criticism nor praise is of consequence now. It's all over. Whether it will be accounted a success or a failure resides in the judgment of the historians who will write the story.

One thing, however, is certain. Negro Richmonders received a Raw Deal. Jim Crowism contaminated every contact Negroes had with the celebration. They followed afar off in the parade, they had a jim crow ball, they trailed in the pageant, "The Cavalcade of the Cavaliers".

THE RICHMOND PLANET has only one observation to make as the celebration closes. It is a reminiscent of 1902. The Grand Fountain United Order of True Reformers was then in the heyday of its glory. It too had a celebration and the slogan instead of being "Richmond is no mean city" was: "Slaves in 1865—Bankers in 1902."

"The Moving Finger Writes" and as the Bi-Centennial celebration closes, Negro Richmond might well ponder on this:

"Slaves in 1865—Bankers in 1902, Beggars, Uncle Toms and sycophants in 1937. It is all over, but to use football parlance, Richmond Negroes have been tackled behind the line with a tremendous loss."

WATCH THIS SPACE

BLACK EDUCATION

By Aurelius S. Scott

The typical white woman holds her head high, shakes her pretty curls, and says, proudly, "I am free, twenty-one and WHITE." She has had a white education. But my little degreed sister spends most of her "looking glass" time trying to wipe the black from her face. White educated black boys prefer light-skin girls. My little "chic" streamlined sister's education was white, in so-called BLACK schools. For sixteen years Negro teachers poured into her head white ideas, and plastered her mind with white pictures. Today, my sister hates her color. Carter G. Woodson, noted educator and historian, says, "she is MISEDUCATED". BIRMINGHAM school teachers and principals are the blame. They do not adjust their subject matter to the needs of the pupils. Imagine a white teacher using pictures of Colored people for instructional material?

The tragedy of the situation is clearly shown in a disclosure made by a real BLACK editor of the Memphis World. Nat D. Williams, a scholarly writer and graduate of Tennessee State College, presents a masterful analysis of the problem in the Atlanta Daily World of September 11. Under a caption of "Down On Beale", he opens with a poem by Swinph:

"The blacker the berry,
The sweeter the juice;
The darker the Negro,
The more the abuse."

Mr. Williams continues: "It's a pretty ticklish business to get off on this matter of Colouring amongst God's chillun."

There're so many different shades splattered out over Ham and his offsprings . . . and so many different degrees of reaction to these shades that most writers, speakers, and other 'expressing' folk steer clear of the subject. The cullud brethren, themselves, just can't seem to 'take it.'

But, here lately, I've become more and more convinced that somebody ought to 'smoke out' this colour boogie-man, and see what makes him click. For like most boogie-men, I've a sneaking suspicion that this particular fellow ain't so tough as he's cracked up to be. And it's time somebody took a glimpse or so at him, if for no more than a laugh or two.

Now, at the offset, let me tell the world that I'm not referring to anybody in particular. I'm not color-struck . . . imagine a black guy like myself being colour-struck!!! (Yet, I hear there're such specimens.) I'm merely mentioning this 'taboo' subject amongst the brethren, because I have always

felt that we take the thing too seriously, are too sensitive about it, and make too many fine distinctions over it.

Why, speaking of 'fine distinctions,' folks of the cullud persuasion have grown so scientific that they can name colours not even included in the rainbow. They're so good that they can point out hues that even the master painters of the Renaissance never dreamed about. (The Renaissance was a great changing period in the world's history, sonny boy). Those distinctions I mentioned range all the way from a mid-night black to a peach-bloom yellow. They name a teasing-brown, high yellow, dirty yellow, muddy yellow, chocolate brown, blue-black, smooth black, shiny black, soot black, high sweet potato brown, rabbit-brown, rusty red, black, and so on without end . . . with a new hue being produced with every swarm of new babies, thus necessitating the coining of more descriptions and catchy names. until the thing has become bothersome.

I've noticed there are more different shades of black and brown described and labeled amongst us than any other. But the black hues are my special topic at this session. I'm terribly concerned over the blacker ones of Ham's sons. They are the problem chillun. They are the ones who bear the brunt of the color question

. . . or should I say situation? right in the lap of the American . . . and they are the ones who school teacher. do most of the naming of the other shades.

The average reader wants a remedy. A suggestion for improvement leads us to say that all Negro schools should have a large number of Colored pictures, not only on the classroom walls, but on the pages of the text-books. Also, Movie houses should be asked to show more Colored pictures. And the church people should tell the truth about the characters in the Bible. Most of them are colored. The twelve tribes represented twelve different colors of people, ranging from black to light-skin. Adam, the first man, was a red man; Abraham's wife was a light-skin woman; Isaac and Rebecca were other brown-skin people, or one was light-skin, and the other dark-skin, or visa versa, because two distinct nations were born to them, Esau being a red and hairy man, and Jacob a black and smooth-skin man. Most of Solomon's wives were dark; and all of the Egyptians were ebony color.

A child must be taught to respect and love his own color, whether it is white, black, red, brown, yellow or what not.

Another thing I noticed about most really black people is their extreme sensitiveness. Any mention of their colour drives them into tantrums. And when you don't mention it, they do things to emphasize it. At the average party, the blackest or darkest guests are usually either the loudest or the most dignified. I know of no breed who can be more cultured, refined, and quiet than one of them. We blacks never seem able to reach a happy medium and be just folks . . . just folks with black skins . . . but after all normal human folks, I know that personally, I suffer from the same disease."

Mr. Williams closes his statement with these words: I have tried to work up a laugh about the deplorable situation, hoping to ease my own tension over a situation that was hammered into my head at an early age, and which I have never been able to forget. The Japanese school teachers who live about the same geographic distance from the BLACK making ultra-violet rays of Africa's equatorial sun as our Arkansas Tennessee, and North Carolina teachers, take delight in instructing their pupils that black hair, dark eyes, and round brown faces are standard components of BEAUTY and feminine charm.

The ancient Biblical writers sum up the point at issue in the words, "As a man thinketh, so is he." I place the solution of the problem

Frankie and Johnnie

the mental kinship of man in those immortal words which Benton should read:

"Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer, as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge?"

The extreme of bad taste was thought to have been reached when an artist, doing a New York mural, put among the crowd listening to Lincoln a Negro eating watermelon. He was a WPA artist of whom anything was to be expected. The incongruous figure was removed when Harlem leaders made a vigorous protest against the "undignified and belittling figure."

But evidently thinking of Negroes in terms of the typical minstrel exaggerations is not confined to WPA artists. Thomas Hart Benton, entrusted with the painting of murals for Missouri's capitol, uses "Frankie and Johnnie" whose fatal love is the subject of an original "blues" song, as the episode descriptive of the Negro's part in the making of Missouri.

There is no accounting for tastes. Benton may think his is art. But it is not history. Negroes have done much to make Missouri livable. For generations its educators have revived their jaded appetites on the succulent viands of Annie Fisher, a Negro woman of Columbia whose beaten biscuits, with their national fame, are far more typical of the group than Johnny of the vagrant love.

Nelson C. Crews in this latter day and J. Milton Turner in an early day ornamented Missouri with gems of oratory. George Washington Carver, Tuskegee's great scientist, did this state honor by going forth from it to usefulness and fame. Josephine Salome Yates rose to national distinction among women while a Missourian. Annie E. Malone built in St. Louis a business which would be an honor to a woman of any race.

The artist who disregarded these men and women of attainment in giving Negroes their part of his picturing of Missouri and used a sordid tale of tragic love has the American habit of treating Negroes differently from other men. Shakespeare makes Shylock state for all time

The state board in charge of the state's capital, or whoever hired Benton, should reject "Frankie and Johnny." Either that or erect a statue of Jesse James on the capitol steps.

RESENT MURAL OF FRANKIE AND JOHNNIE

Elmore Williams Expresses Indignation Over State Capitol Painting

Resentment was expressed by many citizens here this week over the inclusion of a mural depicting a brawl in a saloon in the wall murals hanging in the state capitol at Jefferson City.

The indignation of many Missourians is typified in this letter to The CALL from Elmore Williams, manager of the Peoples Finance Corporation here:

The Negroes of Missouri don't amount to a tinker's dam if they permit the Frankie and Johnnie mural to remain on the walls of the capitol at Jefferson City.

How long can we stand insults from white men who pose as artists? Who is Thomas Hart Benton? What is his background? Why did his forefathers come to Missouri? Does Mr. Benton think the Frankie and Johnnie incident is in the same category with Jesse James?

How many persons in Missouri or the United States ever heard of Jesse James? Compare this number with the few who have heard of Frankie

and Johnnie.

Did Mr. Benton ever hear of Hiram Young of Independence, Mo.? If he had, it would be to his advantage to look at the record of Mr. Young and see if he could find a more representative subject for his mural. Did he ever hear of five presidents of Negroes from Missouri in the Civil war? Does he know the origin of Lincoln University at Jefferson City?

It is astonishing how low some white men, in the role of artists, stoop to make light of Negroes.

Again, I say if the Negroes of Missouri think no more of the history of the Negroes of Missouri and permit that painting of Frankie and Johnnie to remain, they deserve the humiliation it clearly depicts.

—ELMORE WILLIAMS.

Negro History Week Celebration Ready

Dr. Carter G. Woodson reports an increasing demand for the sixteen page illustrated Negro History Week Pamphlet which is being distributed free of charge as a guide for the celebration beginning the seventh of next month. The number of whites interested have more than doubled since last year; and the Negroes have manifested a growing enthusiasm. So great has been the demand for the Pamphlet that a new edition of 25,000 had to be printed. In this publication not only the purpose of the celebration is set forth, but the details for exercises are given as helpful suggestions.

The first thing to bear in mind is that this is not one of the "weeks" or "drives" that over-tax the schools and interfere with the general routine of the system. This celebration is worked out in harmony with the daily program of the school to expand and emphasize topics about which the teachers in the regular course of

things are daily talking to their pupils and philosophy of life which are found in the folklore and folksong of the American Negro. In the matter of suitable plays featuring the progress of the Negro literature help to public schools can be offered. There are several plays and over, when wisely worked out will be three large collections devoted altogether to the Negro, but practically all of those in one of the two collections are of the advanced sort suitable for the stage or for persons who have more than the average dramatic ability. Teachers in various parts of the country have written their own plays and pageants by using episodes of Negro life and history. In all of these cases, however, such works have not been put into printed form to be made useful to others desirous of doing the same thing. Within the near future certain persons who appreciate the crying need for plays of this sort will doubtless bring out a work which will adequately supply this demand.

Some exercises of the sort should be held every day during the week at the time for devotions or at the assembly hour. On each day attention should be directed to some special achievement of the Negro or to some outstanding fact in the development of the race. On the first day, for example, the assembly period may be given to exercises based on the Negro in Africa; the second, the Negro in the making of this nation; the third, the Negro in inventions; the fourth, the Negro in fine arts; and the fifth, the Negro in things social and economic. Such other special phases as spiritual striving, heroism, poetry, fiction, drama, and the essay, a message of appreciation of what the Negro has achieved should figure to meet the requirements or needs peculiar to certain schools and colleges. Discourses and lectures by men in public life should be carefully safeguarded. Only those persons who have a message of appreciation of what the Negro has achieved should figure in this celebration. It is not an occasion for self-advertisement or for the exploitation of the people. This often happens in the extortion of money by collecting required amounts for such service. Any person catching the spirit of the celebration will be willing to serve in this capacity without any charge except that of actual expenses, and in many cases of public spirited men even this will be waived.

In addition to the exercises held by schools and colleges in their buildings during the day there should be one or more exercises in the evening either at the school building or in some church or hall at a central point accessible to most of the citizens of the community. Inasmuch as the citizens will not find it convenient to hold such exercises every day, two or three wide-awake speakers who thoroughly appreciate the past and present of the Negro can summarize in an impressive way the very facts which have been presented to the student bodies at the various assemblies during the week. In this way the schools will not only interest the persons housed within their walls but will also carry the thought to large groups. They can thereby secure the cooperation of a larger number in popularizing what the Negro has thought and felt and attempted and accomplished.

With respect to music it is urged that as far as possible the folk songs of the American Negro be used not only for inspiration but to emphasize along with appropriate discourses this outstanding contribution of the Negro to one of the fine arts. As time goes on we grow in appreciation of this wonderful music which by careful selection and adaptation may be used with success in all grades of the public schools. Much care should be exercised in divesting such singing of the festive feature which it sometimes assumes among persons who are unable to understand the deep pathos

Putting these suggestions in more concrete form, the management of the Association urges that in every community those who are interested in the celebration should immediately meet and constitute themselves an executive committee, which will appoint others to reach churches, lodges, schools and clubs. Professional people, business men, teachers and ministers must be invited to join in this effort. By all means the pastors should be induced to preach special sermons on the first Sunday in February. Such cooperation will assure success.

These classes when properly approached will do much in assisting the schools in raising money to buy pictures and books of Negroes, and they will be the greatest asset in appealing to the public libraries and boards of education to supply Negro literature and to adopt textbooks on the Negro for courses in the schools. Without some such definite results the celebration cannot be considered a success.

HEARST ORDERS "NEGRO" OUT OF CRIME HEADLINES

Press Service of the N.A.A.C.P.

1-15-37

New York, Jan. 15.- In response to a protest from the National Association for the Advancement of Colored People, William Randolph Hearst this week ordered his editors to refrain from using the word "Negro" in bold headlines. The word will be used only as a means of identification in smaller headlines or in the body of news stories.

The N.A.A.C.P. protest grew out of the murder of Mrs. Mary Harriet Case in the Jackson Heights section of New York City, January 11. The Hearst papers appearing Tuesday morning, January 12 carried a headline, "Hunt Negro in Murder of Bride". Walter White, N.A.A.C.P. secretary, telegraphed Mr. Hearst:

"Negro citizens deeply resent racial labels in crime stories, especially since no racial designation is made of other criminals or suspects".

The N.A.A.C.P. telegram cited the fact that in the Nancy Titterton murder last spring in New York the papers did not headline the fact that her murderer was an Italian.

In his reply Mr. Hearst wired Mr. White, "You are perfectly right and I am so instructing editors." Hearst papers this week have not used the word in any major headline. Practically all the New York dailies observed the same rule referring to the colored prisoner in the murder case as "porter" or "suspect" or "tub killer."

Several months ago the N.A.A.C.P. sent a letter to leading daily papers over the country asking that racial labels in crime stories be eliminated, and approximately fifty papers replied that they were following this rule.

WHITHER COLORED BOSTONIANS?

THE TASK for 1937 is clear. Colored residents of Boston need to be awakened to their responsibilities. We lack a civic and community spirit. Each of us appears to be only interested in our own welfare and cares nothing what happens to the other fellow. This state of affairs must not be allowed to continue. Last year one or two real leaders with both vision and courage, endeavored to fight our battles and did actually make some gains. Their efforts, however, were greatly handicapped by the disgraceful lack of support received from the colored people and the utter lack of interest shown. We have vividly in mind a deputation that was due to appear before a public official to demand what was our just right. Of some two hundred colored representatives who had promised to attend only a lone woman appeared on the scene to support the two sponsors of the movement. The result was that the official did absolutely nothing, for the simple reason that he sensed that there was no cooperation

among the colored people.

The main reason for our impoverished condition is that we do not get together and help each other. Every time we get a dollar we should endeavor to let as many colored people as possible get some benefit from it before it returns to white hands as it inevitably must. The truth is that most of us take a dollar from the white group with one hand and give it right back to them with the other. We must realize that the longer money stays in our midst the more prosperous we shall become.

Colored professional and business men, colored tradesmen, colored labor and everything else that is operated by colored people should receive first consideration by colored people who have money to spend. Last week we heard a sad tale from a colored business man. He tried to sell an article to a colored couple but they were not ready to buy. Some time later he discovered that the people had bought the article from a white salesman, and said article proving unsatisfactory, they were unable to locate the salesman and had to turn to the colored business man to advise and aid them.

It is to his credit that he ignored their treachery and did aid them.

There is much to be done by colored Bostonians in 1937. Will they do it and head towards social and industrial progress, or will they continue in their selfishness and laziness and wait for the undertaker and garbage truck? The Chronicle, as in the past, will continue to champion the just causes of colored Bostonians, but we expect much greater support than has been evident heretofore.

THE NEGRO AND LOYALTY

To the Editor of The Telegraph:

The American Negro has proved himself a loyal citizen and has demonstrated much skill and valor in war. No page of American history records the name of a single Negro traitor. He has followed his flag from the days of the writing of the immortal document, written by Abraham Lincoln, 1863 (Emancipation Proclamation) to the latest war.

There may be those who would throw shadows over the black man, but I am proud to say that the American people know that the Negro is a loyal citizen. He will grow more and more in usefulness in proportion as to the educational and economic advantages given him and the protection that he is given as a citizen under the law.

Some time ago Dr. R. R. Wright made an effort to have the Negro honored by having a Negro's photograph placed on a postage stamp. As much as you hear about Sherman's picture I do not believe that a single white man would have objected to having a slave Negro's picture on the stamp. This proves that the Negro who has just emerged from slavery has accepted his freedom with humility and submission to all of the principles of the constitutions of the various Southern states where he made choice to live with his slave master.

The Southern Negro, especially those who have the ability to observe things have seen clearly that well bred southern white people have an interest that no other person in the world can have and carry in their heart sympathy that no one else anywhere can feel. White people are not ignorant of the way in which the Negro slaves took care of the homes.

While it is true that we have some conflicts and we have some who are not interested in the Negro, still I feel that the Negro will try by his own fitness and honor to prove that he is a worthy citizen and will be given a better educational advantage and will be fully protected in the discharge of his duties as an American citizen.

Macon, Ga.

J. T. SAXON.

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See article in N.A.A.C.P.

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J. T. SAXON.

Which Do You Like, Colored or Negro?

1. Do you prefer "colored" or "Negro" as racial designation?
2. If you prefer "Negro", do you object to "Negress" (referring to women)? Answer "yes" or "no."

Readers of the AFRO can vote by filling out this blank and forwarding it to the Voting Editor of the AFRO-AMERICAN.

NEW YORKERS VOTE 10-3 FOR COLORED

By PETER L. JACKSON
NEW YORK— Out of fourteen persons interviewed by the AFRO inquiring reporter, ten believed the word "colored" is their proper race designation.

Three voted for "Negro," and two of these three declared that they had no objection to being referred to as a "Negress." One person preferred "Negro" and preferred the term Afro-American.

How They Answered
Here are their answers:
JAMES EDWARDS, clerk, 445 W. 153rd Street, called "colored."

Proud of It
MRS. WILMA EDWARDS, housewife, 445 W. 153rd Street, "Negress. I am proud being one."
MRS. LLOYD, housewife, 445 W. 153rd Street, "A Negress because of its distinction."

MISS FLORENCE LLOYD home, 853 S. Nicholas Avenue, "Colored, because Negro is too near to the word n—."

CHARLES SMITH, business 716 St. Nicholas Avenue: "Colored; the other word is accepted by those who don't know any better."

Sounds Better
MISS ELISE MURRAY, housemaid, 764 Lafayette Avenue, Brooklyn: "Colored; it sounds

better, and it is an improvement."
MRS. BLANCHE JONES, housewife, 848 Fulton Street, Brooklyn: "Colored; it is more proper."

MRS. SARAH ROMANO, housewife, 145 Lexington Avenue, Brooklyn: "Colored; it sounds better."

MISS V. MARIE SMITH, beautician, 1065 Fulton Street, Brooklyn: "In our race, there are a variety of colors varying from black to white, which makes the world colored more appropriate."

CLARENCE HOYT, business, 94 Putnam Avenue, Brooklyn: "Colored; because it is time that we changed."

Accepts Neither
R. COOK, manager, 1082 Fulton Street, Brooklyn: "I accept neither. I prefer to be called Afro-American."

JOSEPH SIDERRY, business, 26½ Putnam Avenue, Brooklyn: "Colored is more fitting."

MRS. BLANCHE JONES, home, 848 Fulton Street, Brooklyn: "Colored is more appropriate; we usually regard Negro as a huge ape-like black person, which is incorrect."

S. THOMPSON, clerk, 60 Irving Place, Brooklyn: "I prefer to be called Negro; it is more conservative."

WASHINGTON FAVORS USE OF WORD "NEGRO" BY 2-1 VOTE

WASHINGTON
Washington AFRO readers preferred "Negro" to "colored" as racial designation by a two-thirds vote this week.

Of the 36 persons questioned, 23 voted for "Negro," with no objection to the term "Negress." 9 voted for "colored," 1 voted for "Afro-American," 1 voted for "colored American"; 2 expressed no preference at all.
Those questioned, and their comments, follow:

ROBERT A. PELHAM, journalist: "I cannot see why we have to be designated so particularly other than Americans. I prefer to be called an Afro-American."

ALONZO WARE, lawyer, 74½ Park Road, Northwest: "I prefer being called colored American."
CHARLES FOREMAN, messenger in the District United States Court: "Negro."

MISS MILDRED WARD, school girl, 1213 Carrollburg Place, Southwest: "Colored."

MISS VIVIAN CRAIG, 1202A Carrollburg Place, Southwest, student: "Colored."

EARL PROCTOR, vendor, 1910 Temperance Court, Northwest: "Negro."

DANIEL WARE, interior decorator, 1213 Carrollburg Place, Southwest: "Colored."

MISS AMANDA MATHEWSON, music teacher, 1237 T Street, Northwest: "Colored."

MARSHALL HOOD, AFRO collector, 1909 Eleventh Street, Northwest: "Colored."

LOUIS JEFFRIES, chauffeur, 225 Q Street, Northwest: "Colored."

HARRY DYSON, lawyer, 411 Sixth Street, Northwest: "Negro race and nothing else."

A. L. ANDREWS, lawyer, 1339 T Street, Northwest, "Negro."

OLIVER BRUNSON, waiter, 473 M Street, Northwest: "Negro."

W. D. MINOR, cook, 1433 Columbia Road, Northwest: "Negro"

DONALD JONES, projectionist, 932 S Street, Northwest: "Negro is proper."

MISS OLIVE WRIGHT, clerk, 1800 Twelfth Street, Northwest: "Colored."

JOHN HENRY, realtor, 1717 U Street, Northwest: "Negro."

THOMAS BECKETT, lawyer, 1847 Fourth Street, Northwest: "American Negro."

THOMAS S. DELANY, policeman, in charge of the jail van at the police court: "Negro."

JAMES HAWKINS, messenger in the District United States Court: "Negro."

HARRY S. McALPHIN, lawyer, 1922 Thirteenth Street, Northwest: "Negro."

FRANK G. HAWKINS, policeman, 514 Eastern Avenue, Northeast: "Negro."

S. M. SCOTT, policeman in the missing persons bureau: "Negro is correct."

H. H. McGUINN, policeman, 1315 Jackson Street, Northeast: "Colored."

W. ABRAMS, waiter, 2531 I Street, Northwest: "Colored."

ANDREW THOMAS, lawyer, 1909 Seventh Street, Northwest: "It does not make a damn bit of difference to me."

WILLIAM MATTHEWS, candy maker, 1829 Vermont Avenue, Northwest: "Negro."

PEYTON SMITH, butler, 2219 Twelfth Place, Northwest: "Negro."

MISS MATTIE STEELE, housemaid, 35½ Massachusetts Avenue, Northwest: "Negro."

J. FLIPPER DERRICOTTE, lawyer, 604 D Street, Northwest: "Negro."

GEORGE H. MURRAY, junior high school teacher 928 S Street, Northwest: "Colored."

MISS MARGUERITE CARPENTER, student at Dunbar High, 1503 B Street, Northeast: "Negro, of which I am proud."

MISS ROSE ANN WEST, stu-

dent at Dunbar High, 221 B Street, Northeast: "I do not object to be called a Negress."

W. T. SOLOMAN, 1410 Alabama Avenue Southeast: "Negro."

JOHN W. HARMON, merchant, 1800 Twelfth Street, Northwest: "Negro."

Charles Jackson, waiter, 1615 Thirteenth Street, Northwest: "Negro."

Here's a summary of the inquiring reporters' figures from four cities:

	Objections to Term		
	Negro	Colored	Negress
Baltimore	24	19	14
Philadelphia	12	26	3
Washington	23	9	0
New York	3	10	0
Totals	62	64	17

PHILADELPHIA VOTES 26-12

FOR USE OF WORD "COLORED"

used it should suffice for the members of both sexes." with the elimination of the terms colored and Negro."

PHILADELPHIA

Neither Suits

Of 41 AFRO readers interviewed here, 26 showed a preference for "colored"; 12 for "Negro"; 1 for both terms; 1 objected to both terms, and 1 person felt that the term "Negress" should be applied to colored women.

"Colored" Voters

MISS FRANCES GARDINER, 1418 S. Twentieth Street: "Colored is the term I think should be used because all colored people aren't necessarily Negroes."

MISS LOUISE WILLIAMS, 600 N. Thirty-ninth Street: "I object to the use of the term 'Negro' because it is so often associated with the word 'n-----'."

THOMAS WILSON, 30 S. Martin Street: "Colored. 'Negro' sounds so crude."

MISS L. A. LOVETT, 2402 W. Cumberland Street: "Colored."

MISS E. F. BECKETT, 2402 Cumberland Street: "I object to the word Negro. Colored seems more modified."

Votes for "Negro"

MISS S. H. H., 134 Christian Street: "The word Negro looks more dignified in print. But if the designation must refer to a woman I prefer the use of the term colored."

MISS O. HAZELL, 1800 Christian Street: "The frequency with which the word Negro is used and the popularity of it has taken the usually thought of sting out of the term so far as I am concerned. But Negress sounds so common, I'd never use it."

MRS. IDA E. JONES, 422 N. Fifty-fourth Street: "Negro seems to me to be the most proper term to use. Actually speaking, colored can refer to almost any one of the darker races including Italians, Spaniards, Mexicans, Indians, etc."

Terms Are Equal

MISS G. ANDERSON, 1907 W. Berks Street: "I object to the word Negress. If Negro is to be

MRS. MARIE HOGAN, 212 N. Twenty-first Street: "Taken into consideration the argument I have heard on both sides of the question, namely, that we are not true Negroes according to the dictionary, and that we are not the only colored race, and therefore, should not be regarded as such, I personally do not favor either of the terms."

Baltimore Resents the Word 'Negress'

Afro-Times

14 of 24 Who Ap

prove Term "Negro"

Oppose It

7-24-37

19 PREFER TO BE

CALLED COLORED

Sounds More Digni-

fied, They Say.

Baltimore AFRO readers pre-

fer "Negro" to "colored" as a racial designation.

The poll this week showed 24 for "Negro" and 19 for "colored." Fourteen persons objected to the use of the term "Negress" as applied to women.

MRS. S. FREEMAN, 413 Robert Street: "Negro sounds nice. I don't think colored sounds nice."

DESMOND LYNCH, 1721 Druid Hill Avenue: "In the West Indies people were called Mister and Mistress and the same thing should apply in the United States

ROBERT SMITH, 1808 Druid Hill Avenue: "Colored sounds better than Negro especially when printed in a newspaper. I do not like Negress."

ROBERT CLEMONS, 1607 McCulloh Street: "Negro. I hate the term Negress and I would much rather have women referred to as a Negro or Negro woman."

MRS. EVELYN ALEXANDER HASKINS, 1301 McCulloh Street: "We are Negroes, you never saw colored in the Bible. Do away with Negress."

MRS. FANNIE McFARLAND, who is visiting her daughter, Mrs. Evelyn Haskins, 1301 McCulloh Street, from Virginia: "Negro and it makes me mad when called a Negress."

MRS. ADA McNEILL, visiting at 1533 Druid Hill Avenue, from New York, declared, "I think 'Negro' the proper term."

ALAN WATTY, 1619 Druid Hill Avenue: "There is so much mixed blood in me that I can not trace my ancestry and the pure blooded Negro would not accept me as one of his race. I resent the use of Negro and Negress."

MISS INEZ JOHNSON, 2352 McCulloh Street: "Negro means black and our race is a mixture, therefore I prefer colored. There are all shades in our race, and I do not like the word Negress."

MRS. S. B. HUGHES, 1413 Druid Hill Avenue: "Colored sounds more refined. I don't like Negress because it sounds terrible."

MRS. EVA SHORT, 1931 McCulloh Street: "Negro. Negress is correct."

MISS ESTELLE ROBINSON, 1805 Division Street: "Negro is the proper term and when Negro and Negress are used they should have capital letters."

ROBERT SMITH, 1727 Druid Hill Avenue: "I would rather be called by my name leaving out both Negro and colored. I have to be called anything, I prefer colored."

MRS. MARY DAVIS, 1816 Di-Rutland Avenue: "I prefer the vision Street: 'Colored is the world colored because is sounds proper and that's what we are more dignified. Refer to females Since I have a name, I would as women and not Negresses.'" rather be called by that name MOSES BROWN, 1313 Argyle Avenue: "Colored."

ALEXANDER WOOD, 1714 Druid Hill Avenue: "The matter is immaterial."

MRS. SARA E. ROBERTS, 1846 Division Street: "Either term is all right."

ELBERT ADAMS, Home for Aged on Carrollton Avenue: "Colored sounds better."

MISS LOUISE ROSS, 526 Robert Street: "Colored is the right term and Negro and Negress should not be used."

TAFT JACKSON, 923 Myrtle Avenue: "Negro."

MISS LANETTE SCOTT, 1906 Division Street: "Negro is the proper term. I feel very uncomfortable when Negress is used."

ELSEY BROWN, 932 Wood-MRS. J. H. MITCHELL, 1509 year Street: "I think we should use which ever term is correct."

GEORGE E. CORNISH, 1504 W. Mosher Street: "I think that questions speaks for and answers itself. The word Negro was applied to us by the white people who got the derivation from the word Niger in the dictionary. Consequently, I prefer the use of the term colored. Negress is positively out of order."

ALBERT ROBINSON, 1006 Rutland Avenue: "Negro. Colored is too general."

NAT AILOR, salesman, 1410 Harlem Avenue: "I prefer the term colored. Negro sounds too much like the epithet."

HENRY JENKINS, insurance broker, 1800 Druid Hill Avenue: "Colored. I do not like either Negro or Negress."

MISS HILDA SHEFFEY, waitress, 308 N. Calhoun Street: "Negro is all right if it is pronounced correctly—but I prefer colored. I like the term Negress."

FRANK TRIGG, salesman, 1119 Lanvale Street: "Negro. I don't like to hear the term Negress used. Colored is better. It really doesn't make any difference."

MISS DE REATH EVANS, hairdresser, 1404 Druid Hill Avenue: "I am no Negro nor a Negress. I am colored and an American."

MRS. ADA TWOPENCE, 515 W. Lafayette Avenue: "Colored. I don't like the term Negress."

MISS LUCY HOLT, 1220 Druid Hill Avenue: "I'd rather be called colored, as it sounds better. I don't like the term Negress."

MISS GLADYS JACKSON, 326 E. Twenty-third Street: "Negro. I like the term Negress."

A. JACK THOMAS, musician, 1417 Druid Hill Avenue: "Colored describes a color. Negro is the better. I don't like Negress. A woman is still la

MISS ANNA JACKSON, 326 E. Twenty-third Street: "Negro. I don't like the term Negress."

MRS. JULIA GAMBY, beautician, 1404 Druid Hill Avenue: "We are colored Americans, as we range in color from black to white. I don't like the term Negress."

Racial Consciousness-1937

WHY KEEP PICKING ON US? Negro offenders names being placed on Police Court docket. Sunday's Savannah Morning News carried an article written by Bascom Anthony, "Swapping Mora's With The Darkies," which article to him night seem as a compliment to the Negroes, but instead it is but another insult. *Journal*

We agree, though, that perhaps the cause in the past as well as the present that the Negro convict is easier to convict at the hands of white lawyers, than a white man. Due to the fact of the inability of the Negro who being tried to pay a reasonable attorney's fee, yet when he states that "I am impressed that the Negroes are getting more like the better grade of white folks used to be and that the white folks are getting more like the Negroes once were," and "It looks like we (white) folks are swapping places in our morals and social standard," he fail to realize that the great trouble with the white man is, that he fail to search for anything in the Negro's life except vice.

Pastor Continues His Crusade Against Use Of Word 'Negro'
Defender 5-15-37
Chicago, Ill.

BOSTON, Mass., May 14—(Special) — Continuing his crusade against the nickname "Negro," which is held to be a "designation of infamy," the Rev. J. S. Myrick of this city is circulating a "petition" for the signatures of all persons who are willing to aid in the fight against the use of the "abominable term." The degrading appellation makes the 15,000,000 Race Americans the target for jim crowism segregation and the most brutal oppression, the petition reads. The Rev. George Frazier Miller, pastor of one of Brooklyn's foremost churches, issued a smashing broadside blast against the name. Rev. Miller said: "Many of our leaders are professional users of the word—profiting by its use by playing into the hand of the Caucasian who assumes a superior air, and of the Colored man who seems not to understand the degrading implications of the term. They no more refer to themselves as men. They say—and now I must use the term—a white man and a Negro." And you see by this who is the man: only the one designated as "white."

If he but follow the courts of (his) community, he will find that Negroes as a whole, are the more seldom felonious actors. We admit that per week more Negroes are arrested than whites, but we do not admit the reason to be that they are more criminally inclined. But further lack of proper policing of the city is the cause of so many minor

ACTED BECAUSE OF MIGHT

The colored citizens of Atlanta and Georgia are as patriotic, as those of any other race. Their zealousness for the welfare of the state and country is attested by their loyalty in calls for service. During the World War no other class was more loyal than ours. They responded readily for service and gave out of their meagre means toward the purchasing of savings stamps and bonds to finance the government in the fight to make the country "safe for democracy." When others were suspected our men were selected to guard many strategic points. This was especially true of the buildings and other public places at the nation's capitol. If they were relied upon and trusted during those trying days, why should they be suspected during these peaceful times. It is true that this is not general, but in Atlanta there is an over zealous element, feeling that they are the sole arbiter of the country's welfare. Several years ago Herndon and others were placed under arrest charged with offences that have been aired. The highest tribunal has given him his freedom. Another trend is being used to discourage free speech and public meetings among our people. Recently in Atlanta at two meetings that were held, they were marred by the presence of a number of white men, and one by police officers. At one of the meetings, about thirty white men, thought to be members of the American Legion entered in a body. They were no doubt anticipating radical utterances of some kind which would give them even the slightest excuse to make a show of themselves. They even no doubt, or should be ashamed of themselves, because the tone of the proceedings was entirely contrary to their expectation. They were told in an emphatic manner the purpose of the gathering and for what it stood. At another meeting a few days after, there was a threatened raid by the police. This was prevented, but the chief of police and some of his men were present. Like the others they were also disappointed in the purpose of the gathering and the utterances made by those who took parts. Those who had charge of these gatherings were among some of the leading and most prominent citizens of Atlanta. They are known to be men of un-

questioned standing, and known as such by those white men in the official life of the city and many others. It seems that sufficient confidence should be reposed as to deter the questioning of any public meeting in which they are interested. The over zealousness of the men purporting to represent the American Legion and the urging of police officers to censure the meeting, did not increase their estimation by the colored citizens. The Atlanta papers are in open opposition to the isms that are destructing Russia, Germany and Italy, yet in a limited way, they are permitting a touch of same to be inflicted upon a class of citizens who are least able to defend themselves.

Do Your Part

After all it is the wiping out of treat-suspicion which strikes each different ment based upon race distinctions that policy.

Of the forces at work changing the condition of the Negro in the United States one is the individual endeavor which puts a Negro clerk in a downtown store, causes a Negro orchestra leader's name to be given large display in a theatre advertisement, places a Negro woman on the faculty of the No. 1 state university of the country, and inspires a national weekly to illustrate the unequal service of the Jim-crow law. *Kansas City Missouri 6-11-37*

Some only complain. They quote the Constitution glibly and draw upon philosophers for the best expression of the rights of man. To the degree that words are of moment, they have their usefulness. But these others who have traveled beyond the boundaries within which race prejudice would confine Negroes, are faith at work. Whether they touch only a few or are known country-wide, they give the lie to the statement that Negroes can never amount to anything. The talkers state the case but fall short of proving it. The workers get results.

From the merest child to the oldest, whatever the station in life and the environment, each Negro in the United States can contribute something to the group's better reputation. If only a sunny disposition and an appreciation of little things, they can help that much. Not everyone is blest with large capacity. Few are of "five talent" size. But the "one-talent" man in the parable was rewarded with the same commendation as the of larger capabilities.

We point out current happenings which controvert the estimate put upon Negroes by prejudice to persuade the many that they too can overstep the color line. Not by any failure to be recognized for what they are but by being useful, they can cause race to be disregarded. There is no arguing away such an illogical thing as prejudice, but they can make themselves so valuable that for them there is no color line, and at the same time open the way to their fellows.

Those of honest purpose, whatever the value of their ideas, should work for them with all their might. No half measures will serve. If schools are to be separate, then the teaching should be high grade, the equipment the latest and the buildings as good as any. They must not let the majority set for them any "good enough" with which they will be content. To accept it is to be a slave three-quarters of a century after the emancipation. Any man should think himself as good as all others and to be as good.

Be Of Good Cheer

The inconsistency in Negroes' efforts to get their "rights" must be a puzzle to observers. Some insist that they are Americans and demand treatment that takes no account of their difference in race. Others go in for separate schools, separate public institutions and the like. *Kansas City Mo. 5-28-37*

The terms on which Negroes live in this country are not of their making. It is for that reason that whichever course they follow, it is neither their fault nor credit. Each is trying to be practical. By their ability to fit their plans to their conditions, they should be judged not by any absolute code, for there is none. All Negroes resent discrimination. But they do it, each to his own liking. Even those who in crucial moments say "It is not yet time" to do this or that, with all the others in wanting to be out from under prejudice's galling burden.

Those who seek separate public institutions hope the employment they create, will contribute to the race's advancement. It is difference in opinion about what is practical that causes one group to protest against all segregation. So long as the motives are the good of the group, all contribute something sooner or later. Only those fail their people who never intended to help. Alas, there are such. And it is they who are the seed of the

As for the non-segregationists, they have a hard time being consistent. Their church membership and their social life, as well as their industrial opportunities and public contacts are not solely theirs to control. Racial distinctions written into them before they were born interfere. Consciously or unconsciously they add their weight to maintaining a color line. The one happy feature of it all is that whichever way Negroes are disposed on the matter, so much advancement has been made that the editor of a famous southern daily says only the observing realize how much. If that be true, maybe all our planning and effort amounts to what a physician gets by a "shot gun" prescription made up of several medicines, some good and some better, but the whole getting the patient well.

'Darky' Term Used By High Court Justice

Journal Guide
"Faux Pas" of Justice
J. C. McReynolds Made
During Banquet

WASHINGTON—The use of the objectionable term "darky" by Associate Justice James C. McReynolds of the United States Supreme Court in a speech March 16 to a fraternity banquet here drew a prompt telegram of protest from Walter White, NAACP secretary, in the city this week in the interest of federal anti-lynching legislation.

In using the word, Justice McReynolds said that he had tried "to protect the poorest darky in the Georgia backwoods as well as the man in the mansion on Fifth avenue."

In his telegram Secretary White declared he read "with profound shock and regret" the justice's speech and said it was "highly unbecoming for one occupying so exalted an office . . . to indulge in derogatory colloquialisms . . . which reflect on one tenth of the nation's population."

Secretary White suggested that an apology to American Negro citizens would not be inappropriate.

March of Time Film On "Harlem Black Magic" Draws Flood of Protests from Colored People

Federal Church Council, NAACP Indignant Over Insult

NEW YORK CITY—The current film "The March of Time," released on March 18 here at the famous Radio City Music Hall, contains a section entitled "Harlem Black Magic" which has stirred wide protests from colored people and organizations interested in interracial justice.

The sequence on Harlem, to quote the reviewer for Associated Film Audiences, is "a dangerous libel on an entire race." He describes some of the scenes as "hideous and revolting." "In general," the reviewer states, "the impression is conveyed that all Harlem is nearly a voodoo heaven, that there are no sane normal, healthy citizens who work hard for a living and despise superstition."

REQUEST RE-EDITING

Among the protests is one from the Race Relations Committee of the Federal Council of Churches, and one from the NAACP; also one from Associated Film Audiences, an organization interested in improving the presentation of social questions by the movies. The NAACP protest declared that the film gives the unmistakable impression that Harlem is dominated by voodooism, and calls this grossly inaccurate.

It called upon "March of Time" in the interest of accuracy and fairness to the Negro to re-edit the sequence, and if that were not possible, to later issue a film on the Harlem community which would be fair to the 200,000 citizens residing there.

Immediately upon information that the current March of Time

film was carrying a theme of Negro voodooism under the title, "Harlem Black Magic," inquiry was made by the Department of Race Relations of the Federal Council of Churches, to ascertain the treatment of this theme and the source of its content.

After a telephone conversation with Mr. Findley of the publicity staff of March of Time Dr. George E. Haynes, executive secretary of the department, wrote a letter to him citing in positive terms facts to support his contention that the picture is untrue as typical of Negro life anywhere. Parts of that letter are quoted here:

"We are disappointed with your presentation, 'Harlem Black Magic,'" wrote Dr. Haynes. "Its title is a libel on a district of over 250,000 citizens, an overwhelming majority of whom are hard-working, law-abiding and sensible people. I challenge you to prove that any considerable percentage of the population is given over to any practices which could be described under the term 'voodooism.'"

DOCTOR DENIES STATISTICS

"You stated that you had statistics from doctors at Harlem hospital to the effect that a large proportion of Negroes who came there cannot be cured because of having gone too far in practices of voodoo doctors. One of the leading Negro physicians on the Harlem Hospital staff who is also a police surgeon of the city of New York says that any such statement is absolutely false; that it is the first time he ever heard of

Interracial committees and local church federations in several leading cities in a telegram from the Department of Race Relations have been asked to visit the film and make a similar protest against it and to use every possible means in their communities in Harlem suggested this idea to re-create a public opinion favorable to the true status of Negroes.

ASK FOR PROTESTATIONS

Interracial committees and local church federations in several leading cities in a telegram from the Department of Race Relations have been asked to visit the film and make a similar protest against it and to use every possible means in their communities in Harlem suggested this idea to re-create a public opinion favorable to the true status of Negroes.

Macon, Ga., Telegram
March 17, 1937

THE NEGRO AND LOYALTY

To the Editor of The Telegraph:

The American Negro has proven himself a loyal citizen and has demonstrated much skill and valor in war. No page of American history records the name of a single Negro traitor. He has followed his flag from the days of the writing of the immortal document, written by Abraham Lincoln, 1863 (Emancipation Proclamation) to the latest war.

There may be those who would throw shadows over the black man, but I am proud to say that the American people know that the Negro is a loyal citizen. He will grow more and more in usefulness in proportion as to the educational and economic advantages given him and the protection that he is given as a citizen under the law.

Some time ago Dr. R. R. Wright made an effort to have the Negro honored by having a Negro's photograph placed on a postage stamp. As much as you hear about Sherman's picture I do not believe that a single white man would have objected to having a slave Negro's picture on the stamp. This proves that the Negro who has just emerged from slavery has accepted his freedom with humility and submission to all of the principles of the constitutions of the various Southern states where he made choice to live with his slave master.

The Southern Negro, especially those who have the ability to observe things have seen clearly that well bred southern white people have an interest that no other person in the world can have and carry in their heart sympathy that no one else anywhere can feel. White people are not ignorant of the way in which the Negro slaves took care of the homes.

While it is true that we have some conflicts and we have some who are not interested in the Negro, still I feel that the Negro will try by his own fitness and honor to prove that he is a worthy citizen and will be given a better educational advantage and will be fully protected in the discharge of his duties as an American citizen.

Macon, Ga.

J. T. SAXON

Purchasing Power

The family income, all important for the satisfying of its material needs, has another side—it is the one weapon with which to fight prejudice. The trouble is, it has not been built up nor used to the limit.

The come-easy, go-easy way of making a living, even though it maintains life, does not command the admiration that the world accords those who do their uttermost. Money and manhood, the two most potent weapons against race prejudice, are not for those who do not work with all their might.

Wherever Negroes live in numbers some of the discriminations against them are relaxed. If mere numbers can do so much, how much more they would be accepted on an equality if their manliness commanded respect!

Fortunately the making of money and the building of a reputation for the race, being two sides of the same activity, can be accomplished together. That is the way it is done. It can hardly be done otherwise. But it will never be accomplished by chance. It takes high resolve and stubborn grit to break through the barriers which those who have, set up to keep out those who have not.

The difficulties Negroes have are not all because of color. Other men have to struggle to hold their own and get ahead. So must they. In their group as well as in their individual activities they must be both good planners and good workers.

To be good planners Negroes must look ahead, not backward. They must stop excusing their failure on the ground that they have no chance. Making a chance is their business, not other people's. No more pleading for rights. Beggars may get some of their wants, but never respect.

Since respect must be won before race prejudice will wane, Negroes who are willing to work out their salvation must compel their laggards to catch step. Public opinion binds Negroes to each other, the worst with the best. That condition is understood. It will continue to obtain until Negroes themselves change it. If

should give them encouragement that here and there individuals have risen superior to limitations and have shown the way.

The moral is, concentrate on improving the family income, the source of purchasing power. The man with a dollar in hand to spend speaks a language which an intensely commercial world understands from Keokuk to Kamchatka.

Ickes Orders

Capital "N" In

Word Negro

Washington, D.C.

Secretary of Interior Ickes issued an order recently informing all departments under his supervision that the word Negro be spelled with a capital "N."

The Secretary said:

"It has been called to my attention that there has been much variation in the manner in which the word Negro has been spelled in official correspondence in the Department of the Interior and the Public Works Administration."

"Some bureaus and offices have capitalized the 'N' while others have failed to do so. In order that there may be consistency in the spelling, I should like to have Negro spelled with a capital 'N' in all future official communications."

Our First Lady's First Epithet

AN EDITORIAL

The queen, like the king, can do no wrong. But First Ladies and Presidents enjoy no such divine status.

There has been no other First Lady in the White House who has enjoyed such general popularity and universal esteem as Mrs. Eleanor Roosevelt. Her spirit of democracy and courage of conviction have made history.

It is therefore with painful regret that we call attention to a serious error made by her in the May Ladies' Home Journal when twice she uses the epithet "d—y" to designate members of the colored race.

The error becomes grievously regrettable when one realizes the broad grasp that the First Lady has on public sentiment and the interpretation that is bound to come from her lack of thoughtful respect for a group that had come to believe in her with such profound admiration.

In her "This Is My Story," she recounts her Virginia girlhood experiences, and, as if seemingly catering to

the sentiment of that section, writes:

"Only three years ago I met a number of the Trigg family when I went down to the musical festival at Whitetop, which is near Abingdon. The old 'd—y' who had been my father's servant came to see me that day and brought me one of the teacups, which he had cherished all these years, and which I recognized at once as being part of the same service which belonged to my Grandmother Roosevelt, some of which I still have and use today."

In the paragraph just preceding this she referred to "a very willing 'd—y' groom."

Even if we are to assume that the very conversant First Lady is ignorant of the fact that every self-respecting colored American looks upon this epithet as offensive, the very practice of good and decent English would have saved her from this unsavory mistake, if mistake it was.

But if she knew the attitude of our fourteen millions of colored Americans, and hurled this indignity in lack of consideration of our feelings in the matter, all the glorified atmosphere of graciousness and tender womanhood falls from her stately form.

It is not a mere question of social propriety. It is a far more serious question when the very First Lady of the land openly sets her approval on the very spirit of humiliating racial tactics which the South has used to keep colored citizens down economically, culturally and socially.

In this stage in this serious matter let's be generous and say the First Lady did not mean this epithet as an affront, or that she is ignorant of its serious consequences. Then at least she is due American colored citizens an immediate apology, else she has done us a greater wrong than any good she has ever done.

A Good Architect Goes Wrong

Paul Williams, affluent Hollywood architect and associate architect for the Howard University men's dormitories, contributes an article to the July American Magazine which, because of its misleading and dangerous implications, needs attention.

Smacking of the success philosophy so likely to deceive the casual reader, his story titled "I Am a Negro" is not only shot through with the most cancerous kind of defeatism, but shows a woeful ignorance of elementary facts.

Read for yourself. We quote:

"I am, of course, grateful for the tolerance and understanding which have permitted my professional success, but I am even more grateful for the unusual opportunities which that success has given me to enjoy intellectual contact with the finest representatives of the white race. Few Negroes have ever been granted this privilege."

Henry Ford boasts of his product, not of his associates. The lowly Nazarene nowhere prates of his hobnobbing with Herod or the Caesars.

Hollywood may hold the finest representatives of the white race, but we have heard it commended more for its legs, its looks and its kisses.

Read this from Mr. Williams:

"Like every other race in the struggle upward from a common savagery, it (the Negro race) must accomplish the climb individual by individual, family by family. IT MUST FORGET ITS RESENTMENT OF WHITE SUPERIORITY IN ITS ACKNOWLEDGEMENT OF WHITE SUPERIORITY." (caps ours.)

Modern scientists admit today there is no such thing as racial superiority or inferiority. Individuals may be superior or inferior, but we haven't the yardsticks to measure races yet. The factors are too diverse.

But more of Mr. Williams. He says:

"Of course, I know that I cannot be accepted socially by whites. I have no desire to be, for I firmly believe that the Negro, in order to break down the racial barriers which affect his business success, should be ever careful of observing the social barriers that set him apart.

"I have defined those racial barriers for my own guidance and made it a rule never to attend social gatherings where white women are present."

This tacking of a "Scarlet Letter" of racial ostracism on himself as a sop to the good will of distorted white American prejudice cannot be accepted by any right-thinking person as a part of the program of colored liberation.

It is a snare and a delusion.

The AFRO-AMERICAN agrees with James Weldon Johnson, who, speaking at the recent session of the NAACP convention in Detroit, declared that the term "social equality" is now taboo.

For since it has come to embrace about everything that many prejudiced whites think should be denied colored

Americans, from "breathing the air in a public park" to holding any job above that of a janitor, no thoughtful and self-respecting American can accept it as a factor in our racial status in this democracy.

We must, therefore, teach our youth that "there should be nothing in the law of public opinion to prevent persons of like interests and congenial tastes from associating together if they mutually desire to do so."

* * * *

Williams also misses a cog when he says: "White Americans have given us schools, and we are gratefully taking advantage of them."

Since he does not know it, let Mr. Williams learn here that the first public schools of Mississippi and many another Southern State were organized by Reconstruction legislatures.

No group has been more industrious than ours, and no group has contributed more towards making education possible for all the people.

Even the great philanthropy from which our schools have benefited has been but the well-earned product of our toil.

We must wipe out forever the psychology that our claim to the benefits of American civilization rests on the charity and generosity of white Americans. We must substitute in its place the psychology of the right of possession because, as Americans, we do our share of productive work.

* * * *

Mr. Williams makes another error when he says:

"We were given political rights [after Emancipation] which we did not understand. We were given physical freedom which we did not know how to use."

In this he willfully or ignorantly subscribes to one of the most wicked lies which came out of the Reconstruction. Those who say that freedmen in South Carolina, Mississippi, and other Dixie States did not understand their political rights falsify every event in connection with those stirring times.

The fact is, those colored statesmen and leaders in the South developed such understanding and political astuteness, such ability of leadership and achieved such success that their less astute white rivals found it necessary to resort to shot guns and the Ku Klux to beat them at the polls.

Mr. Williams is a successful architect. He says so himself and we do not doubt his word. As long as he discusses buildings and plans and construction, he will undoubtedly get a serious hearing, but when he steps over into the field of race relations, it is evident that he is neither expert nor experienced.

Do You Care?

The deadly precision with which news stories about crimes committed by Negroes are labeled with the race of the criminal finds no counterpart in the treatment of offenders of other groups. A man with an Irish name commits a horrible murder but it is a "pastor," not an Irishman, who gets the headlines. Men with Italian names have their multiple offenses enumerated with not a word about their nationality. But a Negro never escapes.

Day after day this cruel hammering of our sensibilities goes on in newspapers which are otherwise constructive and humane. Against the seven-days-in-the-week smearing of our reputation, the Negro weekly press can offer only the faintest defense. A thousand good men and women live regular lives to every criminal among us that goes wrong. He gets the front page and the jolting headlines. They pass without mention. It is not fair!

Now comes the practical question, "What are you going to do about it?" First of all, do you think anything should be done about it? Do you care what people think of you? Do you realize that when the reputation of being law-breakers is established for your group, you are barred from working for anyone who is influenced by this undue emphasis on Negro crime? The Catholic church can organize to keep holy names from sacrilege; nationalities protect themselves against anyone who speaks slightly of them. But you who are a Negro, do you

care?

BETWEEN THE LINES

Motion to Reconsider

By GORDON B. HANCOCK

IN THE COURSE of human events it becomes necessary to revise our previous estimates and conclusions. One of the most prolific sources of human trouble is the selfsame persistence in believing and doing things after the necessity therefor has passed. Man's inhumanity to man has made countless thousands mourn, according to Bobby Burns; we might well add that our disinclination and unwillingness to change our notions is likewise a source of great human unhappiness.

It is true that some white men in times past have enslaved and driven Negroes; and just because of this many Negroes will believe that all white men are at heart slave owners and Negro-drivers. The fact is, we have a generation of whites who not only are no slave drivers, but have no desire to be such, and who rather look with disdain upon the nefarious practice.



DR. HANCOCK

The Negroes in this country were once slaves and there are many whites who yet think that Negroes are still slaves and have the minds and aspirations of slaves. They merely persist in believing the same things just because their lethargic minds refuse to reconsider and revise. There is a direct correlation between human achievement and the revision of human notions. We once thought that man had been upon the earth about six thousand years and one good old orthodox churchman concluded from Biblical calculations that the earth itself was created 4004 years B. C., October 4th, nine o'clock in the morning.

As a matter of fact we know that this earth is hundreds of millions of years old and just a few weeks ago I held in my hand in

the National Museum in Washington a stone fashioned by man fully five hundred thousand years ago. We once thought that the Bible was the infallible standard and criterion of all knowledge and by its data all other data were to be tested, scientific and moral. And we thought that the Bible's God was a long way off even as were those gods who dwelt upon huge and high Olympus. We know today that aside from making the most of life and death, and inspiring a hope for a fuller life beyond the grave, the Bible in no way constitutes the final word about man and his measures.

It was once thought that the state existed for the benefit of the governors and not the governed; for one of the French despots made the now startling statement "L'etat c'est moi" which being interpreted means "I am the state." It is a long way from such notions to that of Lincoln who spoke of "the government of the people, by the people, and for the people" which he hoped would not perish from the earth.

Revision of our notions is one of the marks of advancement and it is always gratifying to note revision in the ideas and notions of the Negro group. Special reference is made to the same way in which the Negroes were advised in their newspapers prior to the Louis-Braddock fight. Without exception Negroes were advised against too violent or bitter demonstration. They were urged to be more modest in their jubilation in victory and more indifferent in defeat. In other words the Negro press was never saner than in its outlook on the recent championship bout.

The strange thing is how Negroes have changed their notions within the last twenty years. When the war was ended and Negroes were returning from France, Major Moton was dispatched to France to tell the returning Negro soldiers in substance what our papers recently told the Negro race. This common sense ambassador on a common sense mission was nearly destroyed in the cyclone of criticisms and maledictions that followed. It was almost suicidal to give the Negro common sense advice twenty years ago; it is perfectly safe today and here-

in is boundless encouragement.

Ten years ago when I began preaching the Hold-Your-Job gospel Negroes arose in opposition and dubbed such an one as dared to preach such gospel a "Gloomy Dean"; but today all the "deans" are gloomy and it is perfectly safe to tell the Negroes that they are dwelling daily upon the brinks of great economic woe and tribulation. It is safe to point out to Negroes impending dangers. The change in attitude and notions is one of the most encouraging aspects of the whole color question in this country.

For many years conscientious whites and Negroes have tried to facilitate interracial adjustments. Both have been mercilessly maligned and the interracial movement and efforts have been disparaged; yet today those same opponents of interracial cooperation are proclaiming aloud the possibilities of interracial cooperation in the great labor conflict of today. What is transpiring is a vindication of the interracial principle. Motions to reconsider are in order!

Our Back Log

The tribute paid to a janitor by the lower house of Congress in recognition of his nearly a half century of service calls attention to the great value to the race which men and women who hold fast to the jobs which are traditional for Negroes. With education and better race relations, individuals among us are entering new callings and are to be given credit for their pioneering. But the back log of the race's industrial strength is the many who do customary work.

In current advertising, businesses which cater to the traveling public acknowledge the valued service of Negro employes by using their pictures to illustrate appeals for patronage. They would not if these employes were not well liked. There is good reason for hoping that they will continue to be preferred. Because of them their brethren who get new places will find favor the quicker.

New jobs are like new friends, a move in the right direction. But old friends are

not to be neglected. Neither are old jobs to be despised. The janitor and wash-woman who maintained a family and gave their children an education were contributors to progress whose accomplishment is hard to equal. They took one talent and earned one other talent, and for so doing are entitled to hear sound public opinion say "Well done."

No better advice can be given any man than Booker T. Washington's "Let down your bucket where you are." To live to the fullest, we all must build dream castles. Without aspiration we are but clods. But one begins to climb a ladder at the bottom. We must earn our daily bread while we assemble the material for that dream. These men and women of ours who keep a firm grip on today's realities are the springboard from which coming generations will leap upward to new opportunities.

The Call
Kansas City, Mo.
7-16-37

Dr. DuBois' philosophy that the Negro should establish his own interracial economy is subject to severe limitation. It is impossible for any submerged minority to do this. The Catholic in this country

Negro business almost always is limited to sumptuary pursuits such as catering to the appetite or decorating the person. He rarely ever engages in general business, such as drygoods, hardware, furnishing and general supplies.

If any large Negro congregation in New York, Philadelphia, Balti-

AUGUSTA, Ga., July 3.—(P)—even in buggies, they emerged from the woods for what they call a "drill" on the campus of Bettis Academy, one of South Carolina's sent 10,000 (orso-existing negroesswankiest negro schools. It was into the nation's strongest Inde-held today because the Fourth of pendence Day celebration. July falls on Sunday.

In rattletrap automobiles, afoot They danced, marched and in single-file lines of march and writhed through something that

'Mardi Gras' Fourth Held By Negroes Near Augusta

One of South Carolina's Swankiest Race Schools Is Scene of
Wild Jamboree When 10,000 Break Loose to
Boom-Boom of Drums In So-Called 'Drill'

AUGUSTA, Ga., July 3. (P)—

The rattle of signal drums today sent 10,000 torso-twisting Negroes into the nation's strangest Independence Day celebration.

In rattetrap automobiles, afoot in single-file lines of march and even in buggies, they emerged from the woods for what they call a "drill" on the campus of Bettis Academy, one of South Carolina's swankiest Negro schools. It was held today because the Fourth of July falls on Sunday.

They danced, marched and writhed through something that smacked of the African jungles.

The "drill" follows no pattern but leather-lunged captains of "companies," competing for the prize for "best drilled," bellow orders from time to time.

Jungle rhythm supplied by the huskies . . . boom! boom! boom: from the drums.

It sounds monotonously all day long but the participants never seem to tire.

Nobody knows how it all started but as surely as "de Fo' th" rolls around 10,000 or more Negroes pour onto the campus.

It's the day of the crowning glory to months of nocturnal warmup practices.

For the Negroes, it's Mardi Gras.

Hot dog stands pop up out of nowhere. Bowls of red lemonade glisten in the sun. The smell of frying fish rides the breeze.

The school, just across the state line from Augusta, takes no part in the celebration, serving only as a stamping ground.

It's principal, Albert Nicholson, 78, sits on his shaded porch in wonderment of what it's all about.

"We just expect them every Fourth," he says. "They always come."

The sheriff of Aiken county swears in special Negro deputies for the day. They make arrests if celebrants get too spirited and try them before an impromptu court.

It's a strange Fourth of July celebration—more so than Augusta's "fantastics," where masked celebrants, dressed as clowns, witches and beggars, celebrate as if it were Halloy'een.

Nobody knows how this odd observance started either. But some say it began years ago when a party of drunks got their holidays mixed.

Ask Papers To Quit Using Word 'Negro' In News Articles

The office of The Chicago Defender continues to be swamped with telephone calls and complaints condemning the practice of the metropolitan newspapers which insist on using the word "Negro" when referring to members of the race.

It is characterized as a downright insult, in view of the fact it serves no useful purpose and undeniably tends unfavorably to label the person mentioned.

Members of the race are Americans as are many Jews, Italians, Greeks and other persons of different racial identities and extractions, but in cases where these people are mentioned in the news no designation is made, and they are considered just plain Americans. It is obvious this practice is followed to reflect on the race.

It has been pointed out that the procedure is not necessary, even in cases where a race citizen is mentioned favorably in the news, because he does not want to be considered in any special light but desires his act to be construed in the same fashion as are those of any other person.

PHILADELPHIA—Protestations by Dr. John P. Turner, school board member, resulted in the removal of an English textbook containing numerous epithets from the Sulzberger Junior High School, Forty-seventh Street and Fairmount Avenue, last week.

The book, "Short Stories," by Frederick H. Law, had a chapter written by Joel Chandler Harris with the following sentences:

"This tree won't hold the weight of one n—." "Whose n— are you?" "Just because I am black and you are white, there's no reason why I should wait on you." "You are n—."

Caused Suspension, Report Attention was called to the book recently when one of the more than one thousand colored pupils in the school was reportedly suspended by a white English

teacher for refusing to read the passage with the epithets. According to pupils, the reading of the chapter is usually a period of merriment for the white students. The book was used in the 9A, 9B, 8A, 8B, 7A and 7B grades.

When Dr. Turner was informed of the insulting literature, he took up the matter with Robert C. Orton, white, principal of the school, and Edwin C. Broome, superintendent of schools. He is reported to have said: "The language in that book is offensive to me and my people and I want the use of it discontinued."

Dr. Turner stated that Superintendent Broome was sympathetic and immediately ordered the district superintendent to have the book banned.

Athens, Ga., Banner-Herald

February 22, 1937

Wednesday Senior Program The Negro

The negro race is gradually producing more and more outstanding negroes. When we speak of a person as being outstanding, we mean one who is a credit to his race or one who has made some great contribution to his fellowmen. The negro is well represented by some member of his race in every line of work today. He has scientists, musicians, poets, historians, athletes, artists, actors and actresses, lawyers and inventors that will equal those of any other race.

Dr. George Washington Carver, the most outstanding scientist of our race, is a great credit to his people. He has produced 285 different products from the peanut; among which are milk, butter, cheese, candies and pickles. From the sweet potato, he has produced 118 different products, such as flour, vinegar, meal and library paste. Dr. Carver produced 32 different paints from Alabama clay. He is a member of the Royal Society of Arts in London.

Among the large number of noted musicians, the negro race claims the world tenor — Roland Hayes. Marian Anderson, the noted contralto, is also a credit to our race.

The most outstanding negro poets are Paul L. Dunbar, James W. Johnson and Sterling Brown. They have all written poems which are very popular and inter-

esting to our people.

There are two great historians whose work is praised by everyone — Carter W. Woodson and W. E. B. Dubois.

In the field of athletics the negro race is well represented. Jesse Owens, the world's most outstanding athlete of 1936, won great honors for his country during the Olympic Games at Berlin, Germany. Joe Louis has been the world's most outstanding boxer for the last year.

The negro has become an important character in acting. He has invaded the movies. Paul Robeson, who starred in "Showboat," is one of the best actors of his race. Louise Beavers, also an important character in acting, lately starred in two outstanding movies, "Imitation of Life" and "Rainbow on the River."

The negro is progressing in art, and the study of law. Henry Tanner, the most famous negro artist, has accomplished much in the field of art. His paintings have won prizes at expositions, among which were the Paris Exposition in 1900, and the Buffalo Exposition in 1904. He is a member of the Paris Society of American Painters, and the American Art Association of Paris.

Arthur Mitchell, well known negro politician, became a member of congress after several years of studying and practicing law. He was recently elected to congress from the First district of Illinois, succeeding Oscar DePriest, a Republican.

Among the many celebrated negro inventors were Benjamin Banneker of Maryland, inventor of the first clock to strike the hour; John E. Matzeliger of Massachusetts, inventor of the machine for lasting shoes; and Grantville T. Woods of Ohio, inventor of electrical air brakes, incubator, and other electrical devices.

The negro is progressing in every field in spite of handicaps.

Birmingham, Ala. Post

February 12, 1937

Negro Poet Believes New Day Dawning For His Race

James Weldon Johnson Says Growth Of Liberalism And Labor Movement Is Bringing About Fairer Social Order In South; He Lectures Here Tonight

James Weldon Johnson, Negro author, poet and lecturer, here to address a literary society of his race, tonight, believes the growth of a new liberalism among young Southern whites, coupled with the growth of the labor movement, are gradually "bringing about a newer and fairer social order for Negroes in the South."

"In the new liberalism of Southern teachers and students I have met in universities in which they do not, it is not only the North and in the South there is a Negro who suffers, but the whole ray of light for the Negro," said the visiting professor of creative literature in New York University.

In the Scottsboro case he saw a "great injustice" not only to the Negroes accused, but to the state of Alabama.

"It would be a fine thing for the Negro race and a great thing for Alabama," he said, "if those boys would be released."

Native Of Florida A native of Jacksonville, Fla., and the first Negro admitted to the bar in that state, Johnson is regularly occupied as professor of literature at Fisk University, Nashville, and was formerly executive secretary of the National Association for the Advancement of Colored People.

He believes the union labor movement is doing as much as the changing attitude of educated Southern youth to give the Negro his economic rights.

"The Southern white laboring man is learning that his interests cannot be separated from those of Negro co-workers," he said. "We find them in the same unions in the coal and iron mines and in the Southern steel mills."

Dr. Johnson, who arrived here this morning to address the Pericles Literary Society at Sixteenth Street Baptist Church at 8 p. m., took time also to comment on lynching, President Roosevelt's proposal to revamp the Supreme Court and Negro literature.

Deplores Lynchings He complimented Governor Graves on his interest in the lynching of Wes Johnson in Henry County last week, but said: "I think not only the state but the nation should awaken to the fact that the mere reduction of lynching is not enough. One lynching is one too many."

"It is more important here than anywhere else that Negro criminals should be guaranteed a fair trial. The law is in the hands of the white men and it is up to them to play the game according to the rules they have laid down."

Among other topics to be dramatized are: "Trial by Jury," on March 1; "Freedom of Speech," on March 8; "Freedom of Press," on March 15; "Freedom of Religion," on March 22; "Freedom of Petition," on March 29; "Right of Assembly," on April 5; "Right of Suffrage," on April 12; "Women's and Children's political science of American Union," on April 19; "Patent University," on April 26; "Right of free which will provide authentic Habeas Corpus," on May 3; and background for "Right of Freedom of Home," on May 10.

Racial Equality Program to Go On Air

"The Right of Racial Equality" will be one of the topics dramatized over the radio May 17, on the "Let Freedom Ring" series sponsored by the U. S. office of education.

The program which is being broadcast over the Columbia Broadcasting System, began February 22 and will end May 17. It may be heard at 10:30 a. m. The series tells by dramatic episodes of man's struggle to win civil rights. Each person's liberty, as traced from medieval days in Europe to the present day.

Dr. Herbert Wright, professor of international law at Catholic University, and Dr. Ben A. Arne, son, head of the department of

will serve on the committee which will provide authentic the historical May events.

Dr. Herbert Wright, professor of international law at Catholic University, and Dr. Ben A. Arne, son, head of the department of

Gifts Of The Negro

Usually, says Dr. James Weldon Johnson, the great Negro thinker and poet, racial problems are discussed in terms of what the Negro should receive. In his lecture last week at the Sixteenth Street Baptist Church, however, this fine-spirited and forceful leader of his people discussed the question in terms of what the Negro has given and will continue to give. The Negro, Dr. Johnson declared, having arrived in this country even before the Pilgrim Fathers at Plymouth Rock, is now indissolubly a part of American life. "He cannot be torn out of it, extracted or subtraced." The lecturer, however, made it plain that his people have fully paid their way. In materialistic endeavor, he recalled, the labor of the black man to a very great degree accounts for the pioneering of this section and the subsequent flowering of its fields and homes. But his payment has not stopped there. It is to the cultural life that the Negro has made his most distinctive contribution to America—and, indeed, to human life, everywhere.

Dr. Johnson developed the thesis that the distinctively American contributions to world culture, aside from the modern skyscraper, have come from the Negro. He was speaking of those contributions that have sprung from American soil, permeated American life and then become a part of the world's culture, recognized as having come only from this land.

In music—spiritual and secular; in literature, especially in folklore; in dancing; in humor; in cooking; in contributions to the language, the lecturer declared, the Negro has given of his peculiar genius to the world.

Certainly the white people of the South will be first to testify to the reality, the originality and the priceless value of these contributions of a people to the enrichment of life's joys; to the alleviation of its suffering; to the gaiety that can be found in all its sadness.

The Negro's faith in life and in the universe, expressed so inspiringly, so beautifully, so touchingly in Johnson's own poems—*The Creation* and *Go Down, Death*, which he read to his audience—also has long seemed to countless Southerners a major contribution of the black race to all the people of the South—and to the world.

How many a fear has been stilled by the abiding trust of a colored nurse in time of sickness?

How many a grief has been consoled by the faith of a Negro friend and servant in time of death?

That faith has been like unto that of Job: "Though He slay me, yet will I trust Him!" That much of child-like trust sometimes can be the only stay against despair and surrender. What is this faith of the Negro that rings out in his triumphant spirituals, that outlasts all his troubles?

Perhaps in final essence it is not something peculiar to the Negro. There is in all men even at the edge of death itself, or when in the throes of seemingly irretrievable disaster, a deep tendency to hope on and believe on, to say that something yet will make this fate endurable; something eventually will right it. Without that ultimate feeling, life would be insupportable for us all. It is no more or less than the essential human conviction that good at last shall be stronger than evil.

So it is that we all attempt, in various ways, to reconcile ourselves even to death. So do we meet each trial and disaster, with a trust in an ultimate comfort and consolation.

It is the genuine expression by the Negro of that universal faith that differentiates his faith from that of others. He has not so involved himself in doubts and searchings; he is not so steeped in intellectual pride; he is not such an arrogant poseur as to disavow this ultimate faith that must be in all men.

He speaks it. He sings it. It thus reaches its full expression and power.

But many white men examine that same human trust too much, they are in not child-like enough, any longer; sometimes they are somehow strangely ashamed of what is their greatest possession.

But the white man, without exception, loves to hear the Negro speak their common faith for him.

It is this same quality of genuine-ness that marks the contributions to the culture of the world which Dr. Johnson found time to mention specifically.

The nearer it is to the true and genuine the greater is human art. In his music in his lore, in his dancing in his wit, the Negro is greatest when straightforwardly, sincerely, he expresses that within himself which all recognize as universally valid and human.

DOCTOR HAYNES REFUTES THE ASSERTION OF PUBLICITY HEAD THAT "HARLEM MAGIC" IS NEWS

Dr. Haynes Refutes Assertion of Publicity Head That "Harlem Black Magic" Is Important News.

NEW YORK, March 19, 1937—Immediately upon information that the current MARCH OF TIME film was carrying a theme of Negro voodooism under the title, "Harlem Black Magic", inquiry was made by the Department of Race Relations of the Federal Council of the Churches, to ascertain the treatment of this theme and the source of its content. Through report from Associated Film Audiences, the Department was informed of the vicious purport and horrible scenes in the film, after a preview, giving Negroes a primitive status and under the influences of voodooism to a degree not only false but hideous and revolting.

After a telephone conversation with Mr. Findley of the publicity staff of MARCH OF TIME, Dr. George E. Haynes, executive secretary of the Department, wrote a letter to him citing in positive terms facts to support his contention that the picture is untrue as typical of Negro life anywhere.

"We are disappointed with your presentation, 'Harlem Black Magic,'" wrote Dr. Haynes. "Its title is a libel on a district of over 250,000 citizens, an overwhelming majority of whom are hard-working, law-abiding and sensible people. I challenge you to prove that any considerable percentage of the population is given over to any practices which could be described under the term 'voodooism.'"

"You stated that you had

statistics from doctors at Harlem hospital to the effect that a large proportion of Negroes who came there cannot be cured because of having gone too far in practices from voodoo doctors. One of the leading Negro physicians on the Harlem Hospital staff who is also a police surgeon of the city of New York says that any such statement is absolutely false; that it is the first time he ever heard of it as a cause for Negroes coming to the hospital as patients and that no such statement can be proven or verified.

"... In your conversation you admitted that the articles recently run in the New York World-Telegram under the title 'Voodooism in Harlem' suggested this idea to you. That series of articles was untrue and a slanderous piece of propaganda and was vigorously protested by several leading citizens to the managing editor of the World-Telegram. It seems that your film has followed the same standard which can only be branded as bad propaganda and not important news.

"You remarked in your telegram conversation that the bringing of voodoo scenes from Haiti was to show the African origin of voodooism in Harlem. I pass over the scientific unsoundness of this as a stretch to bolster up publicity material to point out its unfairness in connecting a large progressive Negro community in America with such foreign elements and especially Harlem, known throughout the world for its musical, literary and artistic leaders.

"Finally, you urge justification for your film on the ground that if such practices are rife and growing in Harlem it is news and should be depicted. Of all of your

points this is the weakest because the most outstanding thing about Negroes in America, particularly in Harlem, has been their growth from superstition and primitiveness toward intelligence, religious and cultural standards.

"We think that MARCH OF TIME has violated what we understood was its function in dramatizing the march of current events of significance and importance to America and the world."

Interracial committees and local church federations in several leading cities in a telegram from the Department of Race Relations have been asked to visit the film and make a similar protest against it and to use every possible means in their communities to re-create a public opinion favorable to the true status of Negroes.

PLANS MADE BY HISTORY BODY TO PUBLISH FINE WORKS OF SCHOLARS

For some time the Negro scholars of the United States have been facing a serious difficulty. A few of them have been fortunate in securing grants for graduate study in accredited universities. Others have willingly accepted such consideration because of the better work which they may do thereof. The large majority of American Negroes are making a terrible mistake in thinking that the research into their past will be properly taken care of from without. Occasionally some grant for this purpose may do some good, but most of the studies thus financed are planned to justify the debasing of the Negro to the position where he is and to suggest further effort to keep him there. The work is done in the name of science but not scientifically. The public is not thereby given the truth but such a version of things as persons of biased minds are willing to pay for. In this way public opinion against the Negro is carefully molded.

The Negro scholar faces another stone wall when he presents such scientific productions to the publishing houses. They may not be especially prejudiced, but they are not interested in the Negro. Their chief aim is to make money. Inasmuch as only a few Negroes are now seriously interested in the scientific study of their background, and whites do not give this matter much thought, the number of persons who may be induced to purchase such works is so small that a firm will not bring out these scholarly treatises. We understand that the more serious a work is the less chance it has of reaching a large reading public. Yet scholarship must be advanced and the production of these strictly scientific works. Progress has never been made in any other way.

This presents a very dark prospect for the rapidly increasing number of young men and women who are prepared for creative work but receive no encouragement whatever. In this way the cause of the Negro scholarship is fully suffered. One of the one-sided method of the foundations in trying to broaden the minds of Negroes teaching in southern schools. What is the use of knowing things if they cannot be published to the world? If the Negro is to settle down to publishing merely what others permit him to bring out the world will never know what the race has thought and felt and attempted and accomplished, and the story of the Negro will perish with

Negro Historians In Annual Meeting

The Association for the Study of Negro Life and History meets in its twenty-second annual session in Washington the last day of this month and the first, second, and third days of November. A committee of one hundred citizens in the District of Columbia sponsoring this conference has been organized with various subdivisions to carry out in detail the thorough preparation for this assembly of teachers and investigators in the schools and colleges of the country where the study of the Negro has been made an objective. Dr. Garnet C. Wilkinson, first assistant superintendent of schools, is chairman. Miss Susie R. Quander, a member of the faculty of the Garnet-Patterson High School, is secretary. The sessions will be held in the auditorium of the Garnet-Patterson High School, at Vermont avenue and street, N. W., Washington, D. C.

The program shows an effort to develop the thought along three distinct lines, namely, the contribution of the Negro to civilization, the past and present status of the Negro in Africa, and the Negro in America from the same points of view. On this program will appear scholars of both races who have impressed themselves upon the country as authorities in this field.

The first session on Sunday, October 31, at 3.30 p. m. Professor Lawrence D. Reddick, of Dillard University, will speak on "Race, Caste and Class." He will be followed by Mrs. Mary McLeod Bethune, president of the Association, now connected with the National Youth Administration in Washington. She will deliver an address on "Clarifying our Vision with the Facts."

The visitor will be entertained at a reception the same day from 6 to 8 at the Phyllis Wheatley Association. This special affair will be sponsored by the College alumnae. They will be further entertained the following morning at a Writers Breakfast in the same place, where will be discussed the problems of the writers and suggestion for their solution. Dr. Charles H. Wesley will preside.

After visiting the schools of the city early in the afternoon the interest will shift to the discussion of the background of the Negro. At the session at 3.30 p. m.

Prof. Newell N. Puckett, of Western Reserve University, will speak on "Negro Names." The next speaker will be Dr. George Herzog, of Columbia University, who will bring forward some thought growing out of his study of "Native Life in Liberia with Special Emphasis upon the Results of Tests and Measurements with Respect to Reaction of the African Native to Music."

The evening session on Monday will be devoted to the topic of "Subordination and Unrest." Professor Lloyd A. Cook, of the Department of Social Science of the Ohio State University, will deliver an address on "Imperialism: An Interpretation." He will be followed by Prof. W. Lloyd Warner, of the Department of Anthropology of the University of Chicago, who will speak on "The Negro in the American Hierarchy."

On Tuesday at 10 the visitors will be entertained at an Editors Breakfast with Dr. Luther P. Jackson, of Virginia State College, presiding. At this time there will be a round table discussion of the problems of an editor of the scientific magazine and an evaluation of what has been hitherto produced in this field.

Following the annual business session of the Association which will take place the same day at 1 o'clock, there will be a discussion of "Documenting the History of the Negro" at 3.30 p. m. with Dr. John Bruce, of the Washington Public Schools, presiding. At this session Dr. Thomas P. Martin, acting chief of the Manuscript Division of the Library of Congress, will speak on "High Points in the Activities of the British Anti-Slavery Society with Special Reference to the United States." At that time also Dr. Carl L. Lokke, formerly a professor at Columbia University, but now connected with the National Archives, will speak on "The National Archives with Respect to the Records of the Negro."

The evening session on Tuesday will be devoted to an address by Dr. W. Sheridan Savage of Lincoln University in Missouri, on "The Giddings Resolution," and another address by Dean A. Taylor, of Fisk University, on "The Negro in the Reconstruction of Tennessee." Four History prizes will be awarded at that same

hour. Another feature of interest for visitors will be a tour of Washington and vicinity conducted Wednesday morning by Col. W. Hamilton, a member of the Board of Education of the District of Columbia. Much interest, however, is centered on an important exhibit of Negro art with emphasis upon the works of the late Henry O. Tanner. This exhibit will be in the Howard University gallery of Art under the direction of Professor James Vernon Herring of that institution.

It is fortunate too, that at the session Sunday and the two evening sessions on Monday and Tuesday respectively musical selections of a high order will be rendered by some of the best artists. The Cantoran under direction of Miss Mary L. Europe, instructor in music of the Dunbar High School, violin selections by Everett Lee, selections by the St. George's String Quartet under direction of Professor Louia Vaughn Jones, the Howard University Men's Glee Club under direction of Prof. Roy W. Tibbs; a solo by Mrs. Vivian Collier Douglass, understudy to Ann Brown, star of "Porgy and Bess." He will be accompanied by Prof. Cecil Cohen of the Howard University School of Music.

\$100 HISTORY AWARD GOES TO GEORGIAN

James A. Padgett Receives First Prize for Best Article in Journal

WASHINGTON. The \$100 prize offered for the best article contributed to the Journal of Negro History during the year was awarded Wednesday night, November 3, to Professor James A. Padgett of Brenau college, Gainesville, Ga. The award was made at the annual meeting of the National Association of Negro Life and History in session here this week. The second prize of \$50 for the next best article contributed to the

Journal went to Prof. James B. Browning of Miner Teachers college here.

The first prize of \$50 for the best book review went to Prof. J. Welfred Holmes Jr., of Winston-Salem Teachers college. The \$25 second prize for the next best book review was awarded to Prof. Richard Pattee of the University of Puerto Rico.

Anonymous Donor

These prizes are offered annually by a friend of the association who does not care to have his name mentioned.

The following regulations have been observed:

1. All articles submitted must be on hand by the first of the October preceding the annual meeting of the Association, which is held the last week of that month.
2. These manuscripts must be submitted in typewritten form. Current articles must contain at least 3,000 words; reviews at least 1,000.
3. These productions must be original and not previously published and must not be used in any other contest or published before the prize is awarded except in the case of such articles as may appear in the Journal of Negro History during the current year.
4. These productions, moreover, must not be based upon any work in which members of the committee of Award may be especially interested, and they themselves cannot participate.

The committee of award consisted of Carter G. Woodson, director of the history association; W. Sherman Savage, professor of history at Lincoln university, Jefferson City, and Lorenzo D. Turner of Fisk university.

the past year. Prof. James B. Browning of Miner Teachers College here, won second prize in the same field and received \$50.

The \$50 prize for the best book review submitted during the year was awarded to Prof. J. Welfred Holmes, Jr., of Winston-Salem Teachers' College. Second honors and \$25 was won by Prof. Richard Pattee of the University of Puerto Rico.

Dr. Mary McLeod Bethune, president of the association, addressed the meeting at the Tuesday afternoon session held in the Rose Room of the Phyllis Wheatley Association.

Sunday's session was confined to social activities which was preceded by a dissertation on "The Negro in the Crisis." Dr. Charles H. Wesley of Howard University led a round table discussion beginning at ten o'clock Monday morning. The background of the Negro was traced at the afternoon session with John M. Gandy, president of Virginia State College, presiding. Subordination and unrest was the theme of the evening meeting. President J. J. Rhoads of Bishop College, Marshall, Texas, presided.

The highlight of Tuesday meeting was the appearance of Dr. Bethune. On Wednesday, Col. W. A. Hamilton, member of the Board of Education of the District of Columbia, directed a tour of the city.

Historians In Annual Session In Washington

Announce Awards For Best Literature Submitted

Journal and Guide
WASHINGTON, D. C. The Association for the Study of Negro Life and History held its 1937 meeting here this week and made awards for the best literary contributions to the Journal of Negro History, a quarter-annual publication published by the association. Prof. James A. Padgett of Brenau College, Gainesville, Ga., won the premier award of \$100 for the best article contributed during

Racial Consciousness - 1937

The Hall of Fame

The Hall of Fame

Call

A. PHILIP RANDOLPH

President, Brotherhood of Sleeping Car Porters

WALTER WHITE

Executive secretary, N. A. A. C. P.

GEORGE WASHINGTON CARVER

Famous scientist and "Peanut wizard"

NANNIE H. BURROUGHS

President, National Training School, Washington, D. C.

ROBERT S. ABBOTT

Editor of the Chicago Defender

JAMES WELDON JOHNSON

Poet, Novelist, Educator

MRS. MARY MCLEOD BETHUNE

Director of Negro NYA Activities

W. E. BURGHARDT DU BOIS

Writer and Educator

L. K. WILLIAMS

President, National Baptist Convention, Inc.

MONROE N. WORK

Director of Research, Tuskegee institute.

WILLIAM L. DAWSON

Director, Tuskegee Institute Choir

graduated from Horner institute
(now the Kansas City Conservatory
of Music).

Send in your nomination for the
Hall of Fame.

The name of William L. Dawson, director of the famous Tuskegee institute choir which is featured each Sunday in a half-hour broadcast over the National Broadcasting Company, is the latest added to The Hall's Hall of Fame.

Mrs. Dawson, a former resident of Missouri, was nominated by Mrs. Ruth R. Kern, 405 N. Sloan street, Carrollton, Mo.

Says Mrs. Kern: "I nominated William L. Dawson, musician, because he is the first Negro to write a symphony based on Negro music."

And Mrs. Kern is right! Mr. Dawson's symphony, "The Negro Folk Symphony, No. 1," is recognized as the first symphony written by a Negro on Negro music.

It was given its world premier by Leopold Stokowski's Philadelphia Symphony Orchestra in Philadelphia's Academy of Music on November 16, 1934.

Mr. Dawson is a native of Anniston, Ala. He is a graduate of Tuskegee institute whose famous choir he now directs.

He is a former teacher at Lincoln high school in Kansas City, Mo. While teaching there, he attended and was the first Negro

I nominate

Because

My name is

My address is

Negro History Week Lessons

With the passing of Negro History Week there is much to which we can glance for valuable lessons. It was a fine experience. We want to thank all of the teachers of the state who joined with so much enthusiasm in the program and especially those who ended their efforts with substantial contributions to the fund being raised by the Association for the Study of Negro Life and History.

While the fund falls far below what we had expected it is the first effort, and we believe that next year more of the teachers will see the light, and will lend the kind and character of support to Negro History Week comparable with our ability to do things right in Oklahoma.

If you will turn to the front page of this issue you will see the contributions that have been made to the fund from many sections of Oklahoma. When you read the list and see that your school is not represented, keep in mind that the way is yet open to make your contribution. If you cannot get in the \$5.00 class, set your own mark and send in your contribution. We shall print next week the additional contributors and we will not make our report to the Association for the Study of Negro Life and History before the 1st of March. You have no excuse if you desire to help.

Some teachers have written, "I live in a small community and the people are poor." We want to tell the story of a small community where the people are poor, but where the community has a real leader always pointing the way. If you will note the list of contributors, you will see the largest single amount listed to date is from Colbert, a little railroad tank town on the M. K. & T., in Southeastern Oklahoma. Colbert is only a little spot on the map where a few white and Negro farmers live.

But Colbert has a fine, active, aggressive leader in the person of Ira Hall. Professor Hall not only sent \$7.01 to the Negro History Week Fund, but, in addition, Professor Hall raised in his community almost \$40.00 with which to bring the Wewoka high school band down to his town and community. We'll guarantee that in a short while, in a poor country town as old-fashioned as grandmother's bustle, Ira Hall will have a school band of his own.

Ira Hall did not stop there. He invited white speakers over to his school and published his daily program in the Durant paper. Folk from Boggy Bend on down to Sherman, Texas know that Ira Hall was around in their section last week. One thing we say now. Watch Ira Hall, he's one of the coming young men of the state. We say this not because of what he did during Negro History Week, but because of his general activity in the Colbert community across several years. Ira Hall is a leader in his community, and the teacher who comforts him or herself with the thought that "My community is poor," and rests there, has not dug deep enough. That same community has a poor leader. The fault is not always in the stars. Sometimes it is in ourselves.

There were other small schools that went over the top and should be mentioned, but space will not permit. We

must move on to another thought. Note their mention in the front page article, this issue.

One of the illuminating facts brought out clearly during the week was the amazing lack of knowledge among Negroes regarding the black man's past. Stop right here and recall the particular address delivered in your school. Do you recall whether your speaker remembered anything black folk have done that antedated Crispus Attucks?

As we said some time ago in this column, all that Negroes have done in America has its roots in slavery, and the black man who does not know of his racial records and which rest in freedom is not prepared to talk to, or inspire the sons and daughters of Jethro.

But as we said at the outset, Negro History Week was instituted to give us valuable lessons and valuable experiences. We must immediately attempt some method by which to supply ourselves with information and facts we now know we lack. There are several important books which should rest in the home of every Negro school teacher. The fact is these books should be not only in the home but in the school. Our first effort at a study of Negro history will not be complete unless some plan is developed to purchase these books at least for the school room.

Here are a few of the books you should purchase and read, "Wonderful Ethiopians of the Ancient Cushite Empire," Mrs. Drusilla Houston, D. B. & O. institute, Taft, Oklahoma; "The African Background," Carter Woodson, Associated Publishers, 1538 9th Street, N.W., Washington, D. C.; "One Thousand Amazing Facts About the Negro," J. A. Rogers, 2293 Seventh Ave., New York City.

Here are three books that will pump more inspiration and pride of race into the black boy and girl than all others. If these books are not in your library write immediately for them. You cannot afford to go into Negro History Week in 1938 without the tremendous amount of information these volumes contain regarding the antiquity of black folk.

Think of the addresses you heard delivered and try to recall whether the speakers referred to Kafil. The story of this black man unfolds the time when white people were for centuries the slaves of black men. Did you know that the Moors brought white slaves to Spain?

Did these speakers talk about Kumbi, Afno and Bornu? In fact, what did they know about the Africa of antiquity, and before A. D.?

Dessalines, Christophe, Dumas, Little Stephen, Gonga Musa, Juan Latino and scores of other black men in ancient and medieval times made stellar contributions to human progress that few American Negroes know anything about. The Negro school teacher who knows nothing about these great characters in history is not fully prepared to teach Negro children, and they are not prepared to defend their racial group when white people chide them with the suggestion that Negroes belong to an inferior race.

Savannah, Ga., News

February 18, 1937

COLLEGE OBSERVING NEGRO HISTORY WEEK

Dr. S. Ross Brown to Be
Friday Speaker

This week, at the Georgia State College, students and teachers are observing Negro History Week. This celebration, started in 1926, at the suggestion of the Association for the Study of Negro Life and History, is observed throughout the country each year. The purpose of Negro History Week is to retrace the progress of the negro, and to discuss and formulate plans for the betterment and growth of the race. At this time, dramatizations and other exercises are staged in celebrating this event. The result of this observance shows that colored people have begun to take a great deal of pride in their past, and have a greater desire to go forward in making their contribution to the nation and civilization.

Students at the Georgia State College are doing their part in contributing to the celebration of Negro History Week. Each day at the assembly hour, some department of the college has charge of the program, giving in detail the achievements, outlooks and opportunities for service, pertaining to that particular field. Talks are presented by the students, giving the contributions, outlooks for the future in vocational opportunity, and suggestions for the future development of this group. These talks and discussions center around the negro in agriculture, business, education, arts and sciences, and the fine arts, and go a long way towards enlightening students as to how they might improve themselves, as a part of this group, in order that they may be of greater service to their community and to their state.

The Negro Must Not Despise His Glorious Past Says Director Of Negro History Study Association

By CARTER G. WOODSON

For the celebration of Negro History Week beginning February 6, 1938, the Association for the Study of Negro Life and History has re-

comfortably by virtue of being in control of the old regime, opposed any change; and the down-and-out class arrayed themselves with the opposition. Crispus Attucks belonged to this class. If other patriots deserve to be remembered then he does also.

Not To Be Despised

Crispus Attucks' status, moreover, is not to be despised. We do not know all that we would like to know concerning him, but we do know that he was a mulatto, six feet two inches tall, with short curled hair, and a keteer who has made a success of controlling the Negroes' action in his own way would now control slavery in 1750 and became a sailor. He was in Boston in 1770 at the time the British soldiers were unconstitutionally brought in from their station to overawe the people in order to make them pay the unpopular duties imposed according to unwelcome laws which were being enforced by the commissioners of customs.

At that time there were many people standing around saying that something should be done to remove this menace to their liberty, but they did not have courage to act. The "rab-ble" of saucy boys, Negroes and mulattoes, as John Adams called them, armed themselves with clubs and whatever they could find on the spur of the moment and led a charge against the soldiers.

An investigation, of which there is official record, shows that Crispus Attucks led the attack. Crispus Attucks, Samuel Gray and Jonas Caldwell were instantly killed, and Patrick Carr and Samuel Maverick were mortally wounded. While Crispus Attucks was not the only hero, he was the hero in that he led the attack. When the bodies of these victims who had made the supreme sacrifice were borne to their tombs all Boston — all New England — was deeply moved by the saddest day of national mourning which had ever been experienced in America. The British soldiers thereby lost the support of many a colonist who had hitherto been neutral on the question of issue between the colonies and the mother country.

While the historians of our time carefully neglect to record these facts the New England people of that day thought to the contrary. These heroes were honored throughout that part of the country because that martyrdom started a flame which could not die until every vestige of British authority had been removed from this land. The people of New England thought so well of the martyrdom of Crispus Attucks and his fellow sufferers that they celebrated the fifth of March as a national holiday until it was superseded by the observance of the Fourth of July.

All honor to Crispus Attucks. Venerate his memory. Dramatize the story to teach the youth patriotism. All Americans are the heirs of his great sacrifice. To forget him would brand us with the sin of ingratitude. Crispus Attucks has his place among the great. No traducer can deprive him of his high rank among the immortals.

The unfortunate and discouraging aspect of this effort to have the Negro forget his contributions to world progress is that it is accepted by a number of Negroes who are highly trained in what the traducers of the race would have them memorize but have not learned to think and do for themselves. They see the Negro as a misfit and a failure just as the enemies of the race would have them see the race. Yet those iconoclastic marionettes live on the Negro race and suck the very life blood from the people whom they have been purposely taught to despise.

They ought to have at least enough common sense to see that if the race did not amount to something they could not be able to exploit it as they do.

Negro Forum Council To Hold Symposium

"The Role of The Negro Woman in the Leadership of the Race" is considered the most contemporary problem before the public today, and in view of this fact the Negro Forum Council is conducting a symposium Sunday evening at 7 o'clock at Leigh Street M. E. Church. Six outstanding members of the Virginia delegation to the Second National Negro Congress which met in Philadelphia over the week-end, will speak on Sunday's program, including: Dr. J. M. Tinsley, Rev. E. E. Queen, Miss Marie Farrar, Columbus Harrison, Edward Strong and Donald Burke. These persons were prominent in the activities of the National Congress and have a wealth of information to give to those attending the forum session Sunday. Milton L. Randolph served as chairman of the Virginia delegation, and Rev. C. E. Queen was elected as member of the Vocational Executive Council of the Congress.

While in attendance at the National Negro Congress Chairman Randolph succeeded in completing what he states will be the most colorful lineup of

speakers for this year's forum session and detailed report of this will be made at the forum Sunday.

Mr. Randolph reports that there are two forums being conducted by Negroes that claim recognition on a national basis, the Baltimore Forum and the Negro Forum Council in Richmond. Speakers of international repute accepted the invitation to come to Richmond with a great degree of appreciation and Richmonders are urged to justify this appreciation by their attendance Sunday.

Strangers No More

More and more organizations which include both races in their membership are taking steps to see that cities which are hosts to their conventions shall not subject their Negro members to restrictions. The Pullman porter delegates to the American Federation of Labor meeting in Florida had no doors slammed in their faces. Organizations like the national letter carriers, now in session, take it for granted that delegations will include Negroes and are displeased when local custom insists upon segregation. The Negro in attendance upon national business and political gatherings is so much the usual nowadays that he is being taken for granted.

Inter-racial relations are of slow growth, not because of race so much as because of lack of common meeting ground. Two strangers, even of the same race, social background and prospects act with restraint toward each other until they become acquainted. The moment they are brought together in interest, locality or mental attitude, they find much in common and begin to treat each other as human beings should. Time is working out a solution of the race problem.

Religious groups lag behind in handling these inter-racial relations. They talk brotherhood glibly, but lack the practical common sense to do something instead of making excuses for doing nothing. In other words the work of the world is so demanding that men of affairs have had to find a way around race proscription while the theorists, refusing to look about them, continue in the same old way.

Racial Consciousness-1937

Negro History Week

INCREASING DEMAND MADE FOR NEGRO HISTORY WEEK LITERA- TURE BY BLACK AND WHITE

PLANS LAID TO HOLD EXERCISES EVERY DAY DURING WEEK OF FEBRUARY 7

Folk Lore and Folk Song To Be Featured

Dr. Carter G. Woodson reports an increasing demand for the six-teen page illustrated Negro History Week pamphlet which is being distributed free of charge as a guide for the celebration beginning the seventh of next month. The number of whites interested have more than doubled since last year; and the Negroes have manifested a growing enthusiasm. So great has been the demand for the pamphlet that a new addition of 25,000 had to be printed. In this publication not only the purpose of the celebration is set forth, but the details for exercises are given as helpful suggestions.

The first thing to bear in mind is that this is not one of the "Weeks" or "drives" that over-tax the schools and interfere with the general routine of the system. This celebration is worked out in harmony with the daily program of the school to expand and emphasize topics about which the teachers in the regular course of things are daily talking to their pupils. For a short time each day thousands of children may assemble to witness a pageant or play, or to listen to an address in which only a few may actually participate but which all may passively enjoy. Each program, moreover, when wisely worked out will be in keeping with the capacity of children thus participating and the amount of time they are usually allowed for such activity.

Some exercises of the sort should be held every day during the week at the time for devotion or at the assembly hour. On each day attention should be directed to some special achievement of the Negro or to some outstanding fact in the development of the race. On the first day, for example, the assembly period may be given to exercises based on the Negro in Africa; the second, the Negro in the making of this nation; the third, the Negro

the folklore and folksong of the American Negro.

In the matter of suitable plays featuring the progress of the Negro little help to public schools can be offered. There are several plays and three large collections devoted altogether to the Negro, but practically all of those in one of the two collections are of the advanced sort suitable for the stage or for persons who have more than the average dramatic ability. Teachers in various parts of the country have written their own plays and pageants by using episodes of Negro life and history. In all of these cases, however, such works have not been put into printed form to be made useful to others desirous of doing the same thing. Within the near future certain persons who appreciate the crying need for plays of this sort will doubtless bring out a work which will adequately supply this demand.

Discourses and lectures by men in public life should be carefully safeguarded. Only those persons who have a message of appreciation of what the Negro has achieved should figure in this celebration. It is not an occasion for self-advertisement or for the exploitation of the people. This often happens in the extortion of money by collecting required amounts for such service. Any person catching the spirit of the celebration will be willing to serve in this capacity without any charge except that of actual expenses, and in many cases of public spirited men even this will be waived.

Putting these suggestions in more concrete form, the management of the Association urges that in every community those who are interested in the celebration should immediately meet and constitute themselves an executive committee, which will appoint others to reach churches, schools, lodges and clubs. Professional people, business men, teachers and ministers must be invited to join in this effort. By all means the pastors should be induced to preach special sermons on the first Sunday of February. Such cooperation will assure success.

These classes when properly approached will do much in assisting the schools in raising money to buy pictures and books of Negroes, and they will be the greatest asset in appealing to the public libraries and boards of education to supply Negro literature and to adopt textbooks on the Negro for courses in the schools. Without some such definite results the celebration cannot be considered a success.

SOUTHERN SCHOOLS STUDY "TENTH MAN" FOR HISTORY WEEK

Atlanta, Ga., Feb. 4 (ANP)—In connection with the annual observance of Negro History Week, high schools throughout the nation, particularly those in Southern schools, are holding programs and special study classes featuring the place in the history of "America's Tenth Man" and the progress he has made in the civic, economic, political and religious life of the nation. At the R. J. Reynolds School, Winston-Salem, N. C., more than 350 students took part in a recent program which was held in cooperation with the departments of commerce, art, journalism and printing. Visits were made to the colored high school and the local teachers' college, to the Y. W. C. A. Bethlehem House, the orphanage, reformatory, business house, and other places of civic interest. Seventy papers were written by students on the Negro in America's Tenth Man, and a local award was made for the one selected as best. Notable programs were also held in the high schools of Biloxi, Miss., and Kirksville, Mo.

Observance To Begin Sunday, February 7th

Race History Should
Be Studied Every
Week of Year
2-6-37

The meaning and objectives of Negro History Week, sponsored by the Association for the Study of Negro Life and History, and which is to be observed February 7-14, are set forth to intelligently inform those who have the impression that the celebration is to give a one-week course in Negro History, while devoting the other thirty-five weeks of the school year to the history of other peoples:

Dr. Carter G. Woodson, Director, states:

"No one can be so stupid as to conclude that the purpose of Education Week is to devote only seven days to education. Why, then, should there be such a misconception with respect to Negro History Week?"

"The Association for the Study of Negro Life and History advocates and promotes the study of the Negro every day during the entire school year.

"The purpose of Negro History Week is to stage dramatizations and other exercises in order to so demonstrate the role of the Negro in the past as to secure for the race the same consideration in the curriculum that we give others. Reports from various parts of the country show that this celebration is having this very effect.

"Before we began this celebration in 1926 the Negro took little thought of himself, and his fellow citizens despised him. Now the Negro takes pride in his past, and others more highly respect him because of this now more widely known record. Schools have taken up the study of the Negro as a serious task.

"Books as the basis for such instruction have been adopted by such states as Delaware, the District of Columbia, North Carolina, and Louisiana. In cities like Tulsa, Dallas, New Orleans, Atlanta, Birmingham, Columbia and Atlantic City textbooks have been adopted for special courses in Negro History.

BOOKS IN DEMAND

"Other cities and towns in large numbers use the same books in supplementing the work outlined in the regular textbooks. In recent years school and public libraries have had so many calls for such literature that they have had to establish special collections bearing on the Negro.

"The whole task, however, has not been finished. Great as is the achievement evidenced by the offering of courses in certain cities and states, the larger area still lies before us unexplored. Some school authorities are too conservative to undertake the education of the Negro out of his own background; and Negroes, still victims of the slave complex, seriously object to studying anything in their schools which is not taken up in others.

LIBERALS AID

"Liberal-minded men in the South, looking beyond the old custom of race distinctions, have now sufficient vision to see that we have been mis-educating the Negro in

teaching him merely about others instead of teaching him about himself and about others in relation to himself. These gentlemen are often ready to go forward with the new program dictated by the exigencies of the hour, but sometimes our teachers themselves stand back in fear, wondering whether or not there may be a trick in this new movement.

"Negro history, or rather history as it has been influenced by the Negro, should be taught for the same reason that we teach the history of any other people. We cannot by ignoring his past develop the Negro unto full stature of intelligence and efficiency any more easily than we can any other people, who, ignorant of the best in their background, receive no inspiration from what their forebears thought and felt and accomplished.

"History, moreover is universal. The achievements of Africans have influenced the progress of other nations and constitute therefore a part of the world's history. To omit this part of the record and concentrate especially on that which may feed the vanity of a certain race or nation is the promotion of propaganda rather than the teaching of history."

The celebration of Negro History Week began in 1926. It has helped to arouse the people to a keener appreciation of the contribution of the Negro to civilization.

Bristol Va., Herald-Courier

February 5, 1937

SCHOOL CELEBRATING NEGRO HISTORY WEEK

Celebrating national negro history week, the Douglas high school students will present a special program at the assembly period at two o'clock this afternoon in the school auditorium. Leading colored ministers and doctors of this section and leading business men of the city have been extended special invitations to attend.

The program will consist of readings and papers by several of the students and music by the student body. The public is invited.

The Douglas school has been placing special emphasis on the study of the negro this year, through the high school English classes. The school library now has a collection of 20 or more books dealing with the race.

Missionary societies in many local churches have been studying the problems of the negro. As an evidence of the interest which local church groups and other organizations are taking in the colored schools, the Missionary society of State Street Methodist church and the Fort Christwell chapter of the D. A. R. recently

donated 200 books to the Douglas school library.

Charlotte, N. C. Observer

February 15, 1937

NEGROES KEEP HISTORY WEEK

Dr. J. S. N. Tross Is Principal Speaker at Service at Grace Church.

The negro branch of the Y. M. C. A. conducted a service yesterday afternoon at Grace A. M. E. Zion church in observance of Negro History Week with the principal speaker by Dr. J. S. N. Tross, Charlotte secretary of the American Bible society.

Edward H. Brown presided. The Scripture lesson was read by P. C. Phillips, and Morgan H. Ray sang a solo. Bishop Dale introduced the speaker. The junior choir of Grace church sang.

J. T. Sanders read a letter from Associate Justice Heriot Clarkson of the North Carolina Supreme Court, who is president of the interstate Y. M. C. A., commending the group for forming the negro branch here. Brief talks were made by Howard Moreland and Lex Kluttz, general secretary of the Y. M. C. A.

Representatives of the negro school in Bristol, Va., yesterday afternoon, with an appropriate program in the school auditorium at 2 o'clock. Among the Negro business and professional men who accepted invitations to attend the assembly period were Dr. H. K. Harrison, physician; James Lacey, a representative of the Southern Aid Society of Richmond; and the Rev. N. D. King, the Rev. E. H. Forrest, and the Rev. J. A. Martin.

Among students who participated in the program were Virginia Sue Woodson, Feolia Marjorie, Dorothy Woodson, George Pope, Howard, Sylvia Bell, Hazeltime Doll, Alberta Jones, William Holmway, Edna Jones, Samuel Scott, Leonard Clark, Walter Lewis, Sylvester Fisher, Virginia Small, Christiana Bryan, and Arthur Ke-nich. An interesting historical address was delivered by Miss Alice Harvey of the N. C. Mutual staff, which was enjoyed by all. On Thursday morning students from the four high school classes will present a program summarizing the outstanding achievements of the Negro in various fields: Science, Wm. Mann, James Jones, and Isaac Ridley; art, Nancy Marshburn and M. Fisher; sports, Joe Jones, Archie Melton; music, Hilton Reddick, Marjorie Mann, and Rudolph Car-ter; literature, Inez West, Henry Joyner, Annie Greene, Ulysses Fra-

zelle. The mistress of ceremonies will be Isabel Dixon. Interested friends in the community are invited to attend.

Salisbury, N. C. Post

February 10, 1937

National Negro History Week

National negro history week is being observed by all negro schools of this county with appropriate exercises and programs.

The event will close Saturday, Feb. 13, with a county-wide observance at the Granite Quarry school at 1 p. m. Prof. Nelson W. Harris, state inspector of negro high schools will be the main speaker, and music will be furnished by a group of teachers.

The negro Parent-Teacher association, of which Harvey Robinson is president, is sponsoring the event and urges all associations to send representatives to this program. Mrs. Rose D. Aggrey, Jeanes supervising teacher in this county, is directing the observance throughout the schools this week.

Bristol, Va., Herald-Courier

February 6, 1937

NEGRO HISTORY WEEK OBSERVED BY SCHOOL

National Negro history week was celebrated at Douglas high school in Bristol, Va., yesterday afternoon, with an appropriate program in the school auditorium at 2 o'clock.

Among the Negro business and professional men who accepted invitations to attend the assembly period were Dr. H. K. Harrison, physician; James Lacey, a representative of the Southern Aid Society of Richmond; and the Rev. N. D. King, the Rev. E. H. Forrest, and the Rev. J. A. Martin.

Among students who participated in the program were Virginia Sue Woodson, Feolia Marjorie, Dorothy Woodson, George Pope, Howard, Sylvia Bell, Hazeltime Doll, Alberta Jones, William Holmway, Edna Jones, Samuel Scott, Leonard Clark, Walter Lewis, Sylvester Fisher, Virginia Small, Christiana Bryan, and Arthur Ke-nich. An interesting historical address was delivered by Miss Alice Harvey of the N. C. Mutual staff, which was enjoyed by all. On Thursday morning students from the four high school classes will present a program summarizing the outstanding achievements of the Negro in various fields: Science, Wm. Mann, James Jones, and Isaac Ridley; art, Nancy Marshburn and M. Fisher; sports, Joe Jones, Archie Melton; music, Hilton Reddick, Marjorie Mann, and Rudolph Car-ter; literature, Inez West, Henry Joyner, Annie Greene, Ulysses Fra-

Mrs. George C. Furrow of the W. M. S. of the Lutheran church presented the school with a book, "Agra of Africa." Miss Hazel Brann spoke.

Greensboro, N. C. News

February 12, 1937

CONTEMPORARY NEGRO WOMEN CHAPEL TOPIC

Wednesday's chapel program at A. and T. college was devoted to a discussion by members of the Alpha Phi chapter of the A. K. A. sorority of the lives and works of contemporary negro women. Inez Young presided.

Elreta Melton told about the accomplishments of Jane Porter Barrett, who founded the Industrial School for Girls, at Peake, Va.

Izora Jones presented facts in the life of Lucy Laney, founder of Haines Industrial institute, Augusta, Ga. She was followed by Willie Keen, who discussed the work of Meta Warrick, a sculptor, now residing in Framingham, Mass.

From this observance has come many important results, the most outstanding of which has been the development of added self-respect among the race. A keener appreciation of the racial philosophy contributions of Maggie Lena Walker, of Richmond, Va., who for 27 years was president of St. Luke's Penny Savings bank, of that city. Bernice Garney closed the program with a review of the life of Jane Hunter Fuller, who built a \$37,000 home for working girls in Cleveland, O.

The program was given in observance of Negro History week, and Friday further observance will be held at a symposium to be conducted by members of the faculty.

Negro History Observance To Begin Feb. 6 Journal and Grande Organizations Plan

For 13th Annual
12-4-37
Program

WASHINGTON, D. C. — The thirteenth annual observance of Negro History Week will begin February 6, 1933, according to a statement by the Association for the Study of Negro Life and History.

The association was founded in 1914 by Carter G. Woodson, noted historian and educator. The yearly observance, however, was not begun until 1926 and the public's interest in the annual event has increased from year to year. Social institutions of both races devote considerable time and energy to this annual observance.

Literature setting forth the plans and purposes of Negro History Week have been provided by the director. Posters, pamphlets and brochures have been prepared for circulation among interested persons. Copies of any of the above named booklets may be secured from the national headquarters in Washington.

"The Negro History Bulletin" for February will have sixteen pages and will be devoted entirely to material pertinent to Negro History Week. The association has also signified its intention of aiding any person or institution